صحيح البخاري

The Translation of the Meanings of

# Sahîh Al-Bukhâri

Arabic-English

Volume 5

Translated by:

الدكتور محمد محسن خان

Dr. Muhammad Muhsin Khan


دار السلام

DARUSSALAM

Publishers and Distributors

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الدكتور محمد محسن خان

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بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم
التاريخ
المرفقات
الموضوع

إلى من يهمه الأمر

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وصلى الله وسلم على نبينا محمد وآله وصحبه.

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بسم الله الرحمن الرحيم

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بالمدينة المنورة

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وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الأمين العام للجامعة

عمر محمد فلاته

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## ٦٢ - كتاب فضائِلِ أصحابِ النَّبِيِّ ﷺ

**(1) CHAPTER. The virtues of the Companions of the Prophet ﷺ, and any Muslim who enjoyed the company of the Prophet ﷺ or saw him, is regarded as one of his Companions.**

**(١) بابُ فَضَائِلِ أَصْحابِ النَّبِيِّ ﷺ، ومَنْ صَحِبَ النَّبِيَّ ﷺ أَوْ رَآهُ مِنَ المُسْلِمِينَ فَهُوَ مِنْ أَصْحابِهِ**

**3649.** Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A time will come upon the people, when a group of people will fight a holy battle and it will be said, 'Is there amongst you anyone who has enjoyed the company of Allāh's Messenger ﷺ?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will fight a holy battle, and it will be said, 'Is there amongst you anyone who has enjoyed the company of the Companions of Allāh's Messenger ﷺ?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will fight a holy battle, and it will be said, 'Is there amongst you anyone who has enjoyed the company of the companions of the Companions of Allāh's Messenger ﷺ?' They will say, 'Yes.' And victory will be bestowed on them."

[See Vol.4, *Hadith* No.3594]

٣٦٤٩ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ يَقُولُ: حدَّثَنا أَبُو سَعِيدٍ الخُدْرِيُّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يَأْتِي عَلى النَّاسِ زَمانٌ فَيَغْزُو فِئامٌ مِنَ النَّاسِ فَيَقُولُونَ: فِيكُمْ مَنْ صاحَبَ رَسُولَ اللهِ ﷺ؟ فَيَقُولُونَ لَهُم: نَعَمْ، فَيُفْتَحُ لَهُمْ. ثُمَّ يَأْتِي عَلى النَّاسِ زمانٌ فَيَغْزُو فِئامٌ مِنَ النَّاسِ فَيُقالُ: هَلْ فِيكُمْ مَنْ صاحَبَ أَصْحابَ رَسُولِ اللهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ. ثُمَّ يَأْتِي على النَّاسِ زَمانٌ فَيَغْزُو فِئامٌ مِنَ النَّاسِ فَيُقالُ: هَلْ فِيكُم مَنْ صاحَبَ مَنْ صاحَبَ أَصحَابَ رَسُولِ اللهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ». [راجع: ٢٨٩٧]

**3650.** Narrated 'Imrān bin Ḥuṣain رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "The best of my followers are those living in my century (generation), then those coming after them and then those coming after the latter". 'Imrān added, "I do not remember whether

٣٦٥٠ - حدَّثَنا إِسحَاقُ: حدَّثَنا النَّضْرُ: أَخبرَنا شُعْبَةُ، عَنْ أَبي جَمْرَةَ: سَمِعْتُ زَهْدَمَ ابنَ مُضَرِّبٍ قالَ: سَمِعْتُ عِمْرَانَ بنَ حُصَينٍ

he mentioned two or three centuries (generations) after his century (generation), then the Prophet ﷺ added, 'There will come after you, people who will bear witness without being asked to give witness, and they will be dishonest and not trustworthy, and they will vow and will not fulfil their vows; and fatness will appear among them.'"

[See Vol. 3, *Hadith* No.2651].

رضي الله عنهما يقول: قال رسول الله ﷺ: «خير أمتي قرني ثم الذين يلونهم ثم الذين يلونهم». قال عمران: فلا أدري أذكر بعد قرنه قرنين أو ثلاثة. «ثم إن بعدكم قوما يشهدون ولا يستشهدون، ويخونون ولا يؤتمنون، وينذرون ولا يفون، ويظهر فيهم السمن». [راجع: ٢٦٥١]

**3651.** Narrated 'Abdullāh رضي الله عنه: The Prophet ﷺ said, "The best amongst the people are those living in my century (generation), and then those coming after them, and then those coming after the latter. Then there will come some people whose witness will precede their oaths, and their oaths will precede their witness."(1) (Ibrāhīm, a subnarrator said, "We were beaten for taking oaths by saying: 'I bear witness by the Name of Allāh' or 'by the Covenant of Allah', when we were still children.")

[See Vol. 3, footnote of *Hadīth* No.2652]

**٣٦٥١ - حدثنا** محمد بن كثير: أخبرنا سفيان، عن منصور، عن إبراهيم، عن عبيدة، عن عبد الله رضي الله عنه: أن النبي ﷺ قال: «خير الناس قرني ثم الذين يلونهم ثم الذين يلونهم. ثم يجيء قوم تسبق شهادة أحدهم يمينه ويمينه شهادته». قال قال إبراهيم: وكانوا يضربوننا على الشهادة والعهد ونحن صغار. [راجع: ٢٦٥٢]

**(2) CHAPTER. The virtues of the emigrants (i.e., *Muhājirūn*) and their merits.**

Among them is Abū Bakr 'Abdullāh bin Abū Quḥāfa At-Taimi.

The Statement of Allāh تعالى:

"(And there is also a share in this booty) for the poor emigrants who were expelled from their homes and their property, seeking bounties from Allāh and to please Him. And helping Allāh (i.e. helping His religion — Islamic Monothesim), and his Messenger (Muḥammad ﷺ) such are indeed the truthful (to what they say)." (V.59:8)

**(٢) باب** مناقب المهاجرين وفضلهم

منهم أبو بكر عبد الله بن أبي قحافة التيمي رضي الله عنه. وقول الله عز وجل: ﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ۝٨﴾ [الحشر: ٨]. وقال الله تعالى: ﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ﴾ الآية

(1) (H. 3651) They will be ready to bear witness or take oaths (falsely) readily as required.

[التوبة: ٤٠]. وَقالَتْ عائِشَةَ وأَبُو سَعِيدٍ وابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ: كانَ أَبُو بَكْرٍ مَعَ النَّبِيِّ ﷺ في الغارِ.

And also the Statement of Allāh تعالى:

"If you help him (Muhammad ﷺ) not (it does not matter), for Allāh did indeed help him... (till the end of the Verse)." (V.9:40)

'Āishah , Abū Sa'īd and Ibn 'Abbās رَضِيَ الله عَنْهُم said, "Abū Bakr was with the Prophet ﷺ in the cave (of the mountain called Ath-Thūr at Makkah)."

٣٦٥٢ - حدَّثَنا عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا إسْرَائِيلُ، عَنْ أبي إسحاقَ، عَنِ البَرَاءِ قالَ: اشْتَرَى أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ من عازِبٍ رَحْلاً بِثَلاثَةَ عَشَرَ دِرْهَماً. فَقالَ أَبُو بَكْرٍ لِعازِبٍ: مُرِ البَرَاءَ فَلْيَحْمِل إِلَيَّ رَحلِي، فَقالَ عازِبٌ: لا، حتَّى تُحَدِّثَنا كَيْفَ صَنَعْتَ أَنْتَ ورَسُولُ اللهِ ﷺ حِينَ خَرَجْتُما مِنْ مَكَّةَ والمُشْرِكُونَ يَطْلُبُونَكُمْ؟ قالَ: ارْتَحَلْنا مِنْ مَكَّةَ، فأَحْيَيْنا أَوْ سَرَيْنا لَيْلَتَنا ويَوْمَنا حتَّى أَظْهَرْنا وقامَ قائِمُ الظَّهِيرَةِ فَرَمَيْتُ بِبَصَرِي هلْ أَرَى مِنْ ظِلٍّ فآوِيَ إِلَيْهِ؟ فإِذَا صَخْرَةٌ أَتَيْتُها، فَنَظَرْتُ بَقِيَّةَ ظِلٍّ لَها فَسَوَّيْتُهُ ثُمَّ فَرَشْتُ لِلنَّبِيِّ ﷺ فِيهِ ثُمَّ قُلْتُ لَهُ: اضْطَجِعْ يا نَبِيَّ اللهِ، فاضْطَجَعَ النَّبِيُّ ﷺ، ثُمَّ انْطَلَقْتُ أَنْظُرُ ما حوْلِي هَلْ أَرَى مِنَ الطَّلَبِ أَحداً؟ فإِذَا أَنا بِرَاعِي غَنمٍ يَسُوقُ غَنَمَهُ إِلى الصَّخْرَةِ، يُرِيدُ مِنْها الذِي أَرَدْنا فَسَأَلْتُهُ فَقُلْتُ لَهُ: لِمَنْ أَنْتَ يا غُلامُ؟ فَقالَ: لِرَجُلٍ مِنْ

**3652.** Narrated Al-Barā': Abū Bakr رَضِيَ الله عَنْهُ bought a (camel) saddle from 'Āzib for thirteen Dirham. Abū Bakr said to 'Āzib, "Tell Al-Barā' to carry the saddle for me." 'Āzib said, "No, unless you relate to me what happened to you and Allāh's Messenger ﷺ when you left Makkah while *Al-Mushrikūn* were in search of you." Abū Bakr said, "We left Makkah and we travelled continuously for that night and the following day till it was midday. I looked (around) searching for shade to take as shelter, and suddenly I came across a rock, and found a little shade there. So I cleaned the place and spread a bed for the Prophet ﷺ in the shade and said to him, 'Lie down, O Allāh's Messenger.' So the Prophet ﷺ lay down and I went out, looking around to see if there was any person pursuing us. Suddenly I saw a shepherd driving his sheep towards the rock, seeking what we had already sought from it. I asked him, 'To whom do you belong, O boy?' He said, 'I belong to a man from Quraish.' He named the man and I recognized him. I asked him, 'Is there any milk with your sheep?' He said, 'Yes.' I said, 'Will you then milk (some) for us?' He said, 'Yes.' Then I asked him to tie the legs of one of the ewe and clean its udder, and then ordered him to clean his hands from dust. Then the shepherd cleaned his hands by striking his hands against one another. After doing so, he milked a small amount of milk. I used to

keep for Allāh's Messenger ﷺ a leather water-container, the mouth of which was covered with a piece of cloth. I poured water on the milk container till its lower part was cold. Then I took the milk to the Prophet ﷺ, whom I found awake. I said to him, 'Drink, O Allāh's Messenger.' So he drank till I became pleased. Then I said, 'It is time for us to move, O Allāh's Messenger!' He said, 'Yes.' So we set out while the people (i.e., Quraish *Mushrikūn*) were searching for us, but none found us except Surāqa bin Mālik bin Ju'shum who was riding his horse. I said, 'These are our pursuers who have found us, O Allāh's Messenger!' He said, 'Do not be sad (or afraid), surely, Allāh is with us.'"

[See Vol. 4, *Hadith* No.3615].

قُرَيْشٍ، سَمَّاهُ فَعَرَفْتُهُ فَقُلْتُ: هَلْ في غَنَمِكَ مِنْ لَبَنٍ؟ قالَ: نَعَمْ، قُلْتُ: فَهَلْ أَنْتَ حالِبٌ لَنا؟ قالَ: نَعَمْ، فأَمَرْتُهُ فاعْتَقَلَ شاةً مِنْ غَنَمِهِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ ضَرْعَها مِنَ الغُبارِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ كَفَّيْهِ فقالَ هٰكَذا ضَرَبَ إِحْدَى كَفَّيْهِ بالأُخْرَى فَحَلَبَ لي كُثْبَةً مِنْ لَبَنٍ وقَدْ جَعَلْتُ لِرَسُولِ اللهِ ﷺ إِدَاوَةً عَلى فَمِها خِرْقَةٌ فَصَبَبْتُ عَلى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، فانْطَلَقْتُ بِهِ إِلى النَّبِيِّ ﷺ فَوَافَقْتُهُ قَدِ اسْتَيْقَظَ، فَقُلْتُ لَهُ: اشْرَبْ يا رَسُولَ اللهِ، فَشَرِبَ حَتَّى رَضِيتُ، ثُمَّ قُلْتُ: قَدْ آنَ الرَّحِيلُ يا رَسُولَ اللهِ؟ قالَ: «بَلى»، فارْتَحَلْنا والقَوْمُ يَطْلُبُونَنا فَلَمْ يُدْرِكْنا أَحَدٌ مِنْهُم غَيْرُ سُرَاقَةَ بنِ مالكِ بنِ جُعْشُمٍ عَلى فَرَسٍ لَهُ، فَقُلْتُ: هذَا الطَّلَبُ قَدْ لَحِقَنا يا رَسُولَ اللهِ، فَقالَ: «لا تَحْزَنْ إِنَّ اللهَ مَعَنا».

﴿تُرِيحُونَ﴾ بالعَشِيِّ ﴿تَسْرَحُونَ﴾ [النحل: ٦] بالغداةِ. [راجع: ٢٤٣٩]

**3653.** Narrated Abū Bakr رَضِيَ اللهُ عَنْهُ: I said to the Prophet ﷺ while I was in the cave, "If any of them should look under his feet, he would see us." He said, "O Abū Bakr! What do you think of two (persons) the third of whom is Allāh?"

**٣٦٥٣** - حدَّثَنا مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا هَمَّامٌ، عَنْ ثابِتٍ البُنَانِيِّ، عَنْ أَنَسٍ، عَنْ أَبي بَكْرٍ رَضِيَ اللهُ عَنْهُ قالَ: «قُلْتُ للنَّبِيِّ ﷺ وأَنا في الغارِ: لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لأَبْصَرَنا فَقالَ: ما ظَنُّكَ يا أَبا بَكْرٍ باثْنَيْنِ اللهُ ثالِثُهُما؟» [انظر: ٣٩٢٢، ٤٦٦٣]

**(3) CHAPTER. The saying of the Prophet ﷺ, "Close the gates (in the Mosque), except the gate of Abū Bakr."**

This is narrated by Ibn 'Abbās on the authority of the Prophet ﷺ.

**3654.** Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ addressed the people saying, "Allāh gave a choice to one of (His) slave to choose this world or what is with Him. The slave chose what is with Allāh." Abū Bakr wept, and we were astonished at his weeping caused by what the Prophet ﷺ mentioned as to a slave (of Allāh) who had been offered a choice, (we learned later on) that Allāh's Messenger ﷺ himself was the person who was given the choice, and that Abū Bakr knew more than us. Allāh's Messenger ﷺ added, "Abū Bakr has favoured me much with his company and property (wealth) more than anybody else. If I were to take a *Khalīl*(1) other than my Lord, I would have taken Abū Bakr, but the Islāmic brotherhood and friendship is sufficient. Close all the gates in the mosque except the gate of Abū Bakr."

[See Vol. 1, *Hadith* No. 466]

**(4) CHAPTER. The merits of Abū Bakr as next to those of the Prophet ﷺ (in excellence).**

**3655.** Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: We used to compare the people as to who was better during the lifetime of Allāh's

**(٣) بابُ قَوْلِ النَّبِيِّ ﷺ: «سُدُّوا الأَبْوابَ إِلَّا بابَ أَبي بَكْرٍ»**

قالَهُ ابنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

**٣٦٥٤ - حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أَبُو عامِرٍ: حدَّثَنا فُلَيْحٌ قالَ: حدَّثَني سالِمٌ أَبُو النَّضْرِ، عَنْ بُسْرِ بنِ سَعِيدٍ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: خَطَبَ رَسُولُ اللهِ ﷺ النَّاسَ وقالَ: «إِنَّ اللهَ خَيَّرَ عَبْداً بينَ الدُّنْيا وبَينَ مَا عِنْدَهُ فاخْتارَ ذٰلكَ العَبْدُ ما عِنْدَ اللهِ». قالَ: فَبَكَى أَبُو بَكْرٍ فَعَجِبْنا لِبُكائِهِ أَنْ يُخْبِرَ رَسُولُ اللهِ ﷺ عَنْ عَبْدٍ خُيِّرَ، فَكانَ رَسُولُ اللهِ ﷺ هُوَ المُخَيَّرُ وكانَ أَبُو بَكْرٍ أَعْلَمَنا، فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَمَنَّ النَّاسِ عَلَيَّ في صُحْبَتِهِ ومالِهِ أَبُو بَكْرٍ، ولَوْ كُنْتُ مُتَّخِذاً خَليلاً غَيرَ رَبِّي لاتَّخَذْتُ أَبا بَكْرٍ خَلِيلًا، ولكِنْ أُخُوَّةُ الإِسْلامِ ومَوَدَّتُهُ لا يَبْقَيَنَّ في المَسْجِدِ بابٌ إِلَّا سُدَّ إِلَّا بابُ أَبي بَكْرٍ». [راجع: ٤٦٦]

**(٤) بابُ فَضْلِ أَبي بَكْرٍ بَعْدَ النَّبِيِّ ﷺ**

**٣٦٥٥ - حدَّثَنا** عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا سُلَيمانُ، عَنْ يَحْيى

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(1) (H. 3654) *Khalīl*: This word in Arabic means the one whose love is mixed with one's soul, it is superior than a friend or a beloved. The Prophet ﷺ had only one *Khalīl* i.e., Allāh but he had many friends.

بنِ سَعِيدٍ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا نُخَيِّرُ بَينَ النَّاسِ في زَمانِ رَسُولِ اللهِ ﷺ، فَنُخَيِّرُ أَبا بكْرٍ ثُمَّ عُمَرَ ثُمَّ عُثمانَ رَضِيَ اللهُ عَنْهُمْ. [انظر: ٣٦٩٨]

Messenger ﷺ. We used to regard Abū Bakr as the best, then 'Umar, and then 'Uthmān (رَضِيَ اللهُ عنهم).

## (٥) بابُ قَوْلِ النَّبِيِّ ﷺ: «لَوْ كُنْتُ مُتَّخِذاً خَليلاً»

## (5) CHAPTER. The saying of the Prophet ﷺ: "If I were to take a *Khalīl*...".

قالَهُ أَبو سَعِيدٍ.

This is said by Abū Sa'īd.

٣٦٥٦ - حدَّثَنا مُسْلِمُ بنُ إِبْراهِيمَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ ﷺ قالَ: «لَوْ كُنْتُ مُتَّخِذاً خَليلاً لاتَّخَذْتُ أَبا بكْرٍ ولكِنْ أَخِي وصاحِبي». [راجع: ٤٦٧]

**3656.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "If I were to take a *Khalīl*, I would have taken Abū Bakr, but he is my brother and my companion (in Islām)."

٣٦٥٧ - حدَّثَنا مُعَلَّى بنُ أَسَدٍ ومُوسَى بنُ اسْمَاعِيلَ التبوذَكيُّ قالا: حدَّثَنا وُهَيْبٌ، عَنْ أَيُّوبَ، وقالَ: «لَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لاتَّخَذْتُهُ خَليلاً، ولكِنْ أُخُوَّةُ الإسْلامِ أَفْضَلُ». [راجع: ٤٦٧]

حدَّثَنا قُتَيْبَةُ: حدَّثَنا عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ مِثْلَهُ.

**3657.** Narrated Ayyūb: The Prophet ﷺ said, "If I were to take a *Khalīl*, I would have taken him (i.e., Abū Bakr) as a *Khalīl*, but the Islāmic brotherhood is better."

Narrated Ayyūb as above.

٣٦٥٨ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: أَخبرَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ ابنِ أَبي مُلَيْكَةَ قالَ: كَتَبَ أَهْلُ الكُوفَةِ إِلى ابنِ الزُّبَيرِ في الجَدِّ فَقالَ: أَمَّا الذي قالَ رَسُولُ

**3658.** Narrated 'Abdullāh bin Abū Mulaika: The people of Kūfa sent a letter to Ibn Az-Zubair, asking about (the inheritance of) (paternal) grandfather. He replied that the right of the inheritance of (paternal) grandfather is the same as that of father if the father is dead, and added, "Allāh's Messenger ﷺ said,' If I were to take

a *Khalīl* from this nation, I would have taken him (i.e., Abū Bakr)'."

اللهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذاً مِنْ هٰذِهِ الأُمَّةِ خَلِيلاً لاتَّخَذْتُهُ» أَنْزَلَهُ أَباً، يَعْني أَبا بَكْرٍ.

**3659.** Narrated Jubair bin Muṭ'im رَضِيَ اللهُ عَنْهُ: A woman came to the Prophet ﷺ who ordered her to return to him again. She said, "What if I came and did not find you?" as if she wanted to say, "If I found you dead?" The Prophet ﷺ said, "If you should not find me, go to Abū Bakr."

**٣٦٥٩** - حدَّثَنا الحُمَيْدِيُّ ومُحَمَّدُ بنُ عَبْدِ اللهِ قالا: حدَّثَنا إبْرَاهِيمُ بنُ سعْدٍ، عَنْ أَبِيهِ، عنْ مُحَمَّدِ بنِ جُبَيرِ بنِ مُطْعِمٍ، عَنْ أَبِيهِ قالَ: أَتَتِ امْرَأَةٌ النَّبِيَّ ﷺ فأَمَرَها أَنْ تَرْجِعَ إلَيْهِ قالَتْ: أَرَأَيْتَ إنْ جِئْتُ ولَمْ أَجِدْكَ؟ كأَنَّها تَقُولُ: المَوْتَ، قالَ ﷺ: «إنْ لَمْ تَجِدِيني فَأْتِي أَبا بَكْرٍ». [انظر: ٧٢٢٠، ٧٣٦٠]

**3660.** Narrated 'Ammār رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ and there was none with him but five slaves, two women and Abū Bakr (i.e., those were the only converts to Islām then).

**٣٦٦٠** - حدَّثَني أَحْمَدُ بنُ أَبي الطَّيِّبِ: حدَّثَنا إسماعِيلُ بنُ مُجالِدٍ: حدَّثَنا بَيانُ بنُ بِشْرٍ، عَنْ وَبَرَةَ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ هَمَّامٍ قالَ: سَمِعْتُ عَمَّاراً يَقُولُ: رَأَيْتُ رَسُولَ اللهِ ﷺ وما معَهُ إلَّا خَمْسَةُ أَعْبُدٍ وامْرَأَتانِ وأَبُو بَكْرٍ. [انظر: ٣٨٥٧]

**3661.** Narrated Abū Ad-Dardā' رَضِيَ اللهُ عَنْهُ: While I was sitting with the Prophet ﷺ, Abū Bakr came, lifting up one corner of his garment uncovering his knee. The Prophet ﷺ said, "Your companion has had a quarrel." Abū Bakr greeted (the Prophet ﷺ) and said, "O Allāh's Messenger! There was something (i.e., quarrel) between me and the son of Al-Khaṭṭāb. I talked to him harshly and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you." The Prophet ﷺ said thrice, "O Abū Bakr! May Allāh forgive you." In the meanwhile,

**٣٦٦١** - حدَّثَنا هِشامُ بنُ عَمَّارٍ: حدَّثَنا صَدَقَةُ بنُ خالِدٍ: حدَّثَنا زَيْدُ بنُ واقِدٍ، عَنْ بُسْرِ بنِ عُبَيْدِ اللهِ، عنْ عائِذِ اللهِ أَبي إدْرِيسَ، عَنْ أَبي الدَّرْداءِ رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ جالِساً عِنْدَ النَّبِيِّ ﷺ، إذْ أَقْبَلَ أَبُو بَكْرٍ آخِذاً بِطَرَفِ ثَوْبِهِ حتَّى أَبْدَى عَنْ رُكْبَتِهِ، فَقالَ النَّبِيُّ ﷺ: «أَمَّا صاحِبُكُمْ فَقَدْ غامَرَ»، فَسَلَّمَ، وقالَ يا

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|---|---|
| 'Umar regretted (his refusal of Abū Bakr's excuse) and went to Abū Bakr's house and asked if Abū Bakr was there. They replied in the negative. So he came to the Prophet ﷺ and greeted him, but signs of displeasure appeared on the face of the Prophet ﷺ till Abū Bakr pittied ('Umar), so he knelt and said twice, "O Allāh's Messenger! By Allāh! I was more unjust to him (than he was to me)." The Prophet ﷺ said, "Allāh sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abū Bakr (believed in me and) said (to the people), 'He has said the truth,' and consoled me with himself and his money." He then said twice, "Won't you then give up harming my companion?" After that nobody harmed Abū Bakr. | رَسُولَ اللهِ: إِنَّهُ كانَ بَيْنِي وبَينَ ابْنِ الخَطَّابِ شَيءٌ، فأَسْرَعْتُ إِلَيْهِ ثُمَّ نَدِمْتُ فَسَأَلْتُهُ أَنْ يَغْفِرَ لي فأَبى عَلَيَّ فأَقْبَلْتُ إِلَيْكَ، فقالَ: «يَغْفِرُ اللهُ لكَ يا أَبا بكْرٍ»، ثَلاثاً، ثُمَّ إِنَّ عُمَرَ نَدِمَ فأَتى مَنْزِلَ أَبي بَكْرٍ فَسَأَلَ: أَثَمَّ أَبُو بكْرٍ؟ فَقالُوا: لا، فأتى إلى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ فَجَعَلَ وَجْهُ النَّبِيِّ ﷺ يَتَمَعَّرُ حتَّى أَشْفَقَ أَبُو بَكْرٍ فَجَثا عَلى رُكْبَتَيْهِ فَقالَ: يا رَسُولَ اللهِ واللهِ أَنا كُنْتُ أَظْلَمَ، مَرَّتَين، فَقالَ النَّبيُّ ﷺ: «إِنَّ اللهَ بَعَثَنِي إِلَيْكُمْ فَقُلْتُمْ: كَذَبْتَ، وقالَ أَبُو بكْرٍ: صَدَقَ، ووَاساني بِنَفْسِهِ ومالِهِ فَهَلْ أَنْتُمْ تارِكُو لي صَاحِبي؟» مَرَّتَينِ، فما أُوذِيَ بَعدَها. [انظر: ٤٦٤٠] |
| **3662.** Narrated 'Amr bin Al-'Āṣ رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ deputed me to lead the army of *Dhāt-as-Salāsil*. I came to him and said, "Who is the most beloved person to you?" He said, " 'Āishah." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then 'Umar bin Al-Khaṭṭāb." He then named other men. | **٣٦٦٢ - حدَّثَنا** مُعَلَّى بنُ أَسَدٍ: حدَّثَنا عَبْدُ العَزيزِ بنُ المُخْتارِ قالَ: خالِدٌ الحَذَّاءُ حدَّثَنا عَنْ أَبي عُثْمانَ قالَ: حَدَّثَنا عَمْرُو بنُ العاصِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ عَلى جَيْشِ ذَاتِ السَّلاسِلِ، فأَتَيْتُهُ فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قالَ: «عائِشَةُ»، فَقُلْتُ: مِنَ الرِّجالِ؟ فَقالَ: «أَبُوها»، فَقُلْتُ: ثُمَّ مَنْ؟ قالَ: «ثُمَّ عُمَرُ بنُ الخَطَّابِ»، فَعَدَّ رِجالاً. [انظر: ٤٣٥٨] |
| **3663.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "While a | **٣٦٦٣ - حدَّثَنا** أَبُو اليمانِ: |

shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be its guard on the day of wild animals when nobody except I will be its shepherd'.[1] And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose (i.e., to carry burden), but for ploughing.'" The people said, "Glorified be Allāh." The Prophet ﷺ said, "But I believe in it and so does Abū Bakr and 'Umar (رَضِيَ اللهُ عَنْهُما)."

أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَني أَبُو سَلَمَةَ ابنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوفٍ: أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنَما رَاعٍ في غَنَمِهِ عَدَا عَلَيْهِ الذِّئْبُ فأَخَذَ مِنْهَا شاةً فَطَلَبَهُ الرَّاعِي فالتَفَتَ إِلَيْهِ الذِّئْبُ فَقالَ: مَنْ لَها يَوْمَ السَّبُعِ يَوْمَ لَيْسَ لها رَاعٍ غَيرِي؟ وبَيْنَما رَجُلٌ يَسُوقُ بَقَرَةً قَدْ حَمَلَ عَلَيها فالتَفَتَتْ إِلَيْهِ فَكَلَّمَتْهُ فَقالَتْ: إِنِّي لَمْ أُخْلَقْ لِهٰذا لٰكِنِّي خُلِقْتُ لِلحَرْثِ»، فَقالَ النَّاسُ: سُبْحانَ اللهِ! فَقالَ النَّبِيُّ ﷺ: «فإِنِّي أُومِنُ بِذٰلِكَ وأَبُو بَكْرٍ وعُمَرُ» رَضِيَ اللهُ عَنْهُما. [راجع: ٢٣٢٤]

**3664**. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "While I was sleeping, I saw myself standing at a well, on it there was a bucket. I drew water from

**٣٦٦٤** - حدَّثنا عَبْدَانُ: أَخْبَرَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَني ابنُ المُسَيَّبِ: سَمِعَ أَبا

(1) (H. 3663) It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madīna as narrated in *Musnad Imām Ahmad* in the *Musnad* of Abu Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ : Narrated Abu Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allāh, you have taken the provision from me which Allāh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muḥammad, the Messenger of Allāh (ﷺ) in Yathrib (Al-Madīna) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madīna) driving his sheep till he entered Al-Madina, cornered his sheep in a place, and came to Allāh's Messenger (Muḥammad ﷺ) and informed the whole story. Allāh's Messenger ordered for the proclamation of a congregational prayer (صلاة جامعة), then he ﷺ came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allāh's Messenger said: "He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. [(*Musnad Imām Aḥmad*, in the *Musnad* of Abū Sa'īd Al-Khudrī]

هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنا أنا نائمٌ رَأيْتُني عَلى قَلِيبٍ عَلَيها دَلْوٌ فَنزَعْتُ مِنْها ما شاءَ اللهُ، ثُمَّ أَخَذَها ابنُ أَبي قُحافَةَ فَنزعَ بِها ذَنُوباً أَوْ ذَنُوبَيْنِ وفي نَزْعِهِ ضَعْفٌ واللهُ يَغْفِرُ لَهُ ضَعْفَهُ. ثُمَّ اسْتَحالَتْ غَرْباً فأَخَذَها ابنُ الخَطَّابِ فَلَمْ أَرَ عَبْقَرِيّاً مِنَ النَّاسِ يَنزِعُ نَزْعَ عُمَرَ حتَّى ضَرَبَ النَّاسُ بِعَطَنٍ».

[انظر: ٧٠٢١، ٧٠٢٢، ٧٤٧٥]

the well as much as Allāh wished. Then Ibn Abī Quḥāfa (i.e., Abū Bakr) took the bucket from me and brought out one or two buckets (of water) and there was weakness in his drawing the water. May Allāh forgive him, his weakness. Then the bucket turned into a very big one and Ibn Al-Khaṭṭāb took it over and I had never seen such a strong person amongst the people as him in performing such hard work, till the people drank to their satisfaction and watered their camels that knelt down there."

[See Vol. 9, *Hadīth* No.7019]

٣٦٦٥ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أَخبرَنا عَبْدُ اللهِ: أَخبرَنا مُوسَى بنُ عُقْبَةَ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ خُيلاءَ لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ القِيامَةِ». فَقالَ أَبُو بَكْرٍ: إِنَّ أَحَدَ شِقَّيْ ثَوْبي يَسْتَرخِي إِلَّا أَنْ أَتَعاهَدَ ذٰلِكَ مِنْهُ. فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّكَ لَسْتَ تَصْنَعُ ذٰلِكَ خُيلاءَ». قالَ مُوسَى: فَقُلْتُ لِسالِمٍ: أَذَكَرَ عَبْدُ اللهِ «مَنْ جَرَّ إِزارَهُ» قالَ: لم أَسمَعْهُ ذَكَرَ إِلَّا «ثَوْبَهُ». [انظر: ٥٧٨٣، ٥٧٩١، ٦٠٦٢]

**3665.** Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما that Allāh's Messenger ﷺ said, "Allāh will not look on the Day of Judgement at him who drags his robe (behind him) out of conceit (pride, etc.). Abū Bakr said, "One side of my robe slacks down unless I get very cautious about it." Allāh's Messenger ﷺ said, "But you do not do out of conceit (with pride)."

[See Vol. 7, *Hadīth* No.5784]

٣٦٦٦ - حدَّثَنا أَبُو اليمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني حُمَيْدُ ابنُ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ أَنَّ أَبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَنْفَقَ

**3666.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Anybody who spends two things in Allāh's Cause will be called from all the gates of Paradise, 'O Allāh's slave! This is good.' He who is amongst those who offer *Ṣalāt* (prayer) will be called from the gate of the *Ṣalāt* (prayers) (in Paradise) and he who is from

the people of *Jihād*, will be called from the gate of *Jihād*, and he who is from those who give *Aṣ-Ṣadaqa* (charity, *Zakāt*, etc.) will be called from the gate of *Aṣ-Ṣadaqa*, and he who is amongst those who observe *Ṣaūm* (fast) will be called from the gate of *Aṣ-Ṣiyām* the gate of *Ar-Raiyān*." Abū Bakr said, "He who is called from all those gates will need nothing." He added, "Will anyone be called from all those gates, O Allāh's Messenger?" He (ﷺ) said, "Yes, and I hope you will be among those, O Abū Bakr."

زَوْجَينِ مِنْ شَيءٍ مِنَ الأَشْياءِ في سَبِيلِ اللهِ دُعِيَ مِنْ أَبْوَابٍ - يَعْنِي: الجَنَّةَ -: يا عَبْدَ اللهِ هذَا خَيرٌ، فَمَنْ كانَ مِنْ أَهْلِ الصَّلاةِ دُعِيَ مِنْ بابِ الصَّلاةِ، ومَنْ كانَ مِنْ أَهْلِ الجِهادِ دُعِيَ مِنْ باب الجِهادِ، ومَنْ كانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بابِ الصَّدَقَةِ. ومَنْ كانَ مِنْ أَهْلِ الصِّيامِ دُعِيَ مِنْ بابِ الصِّيامِ وبابِ الرَّيَّانِ». فَقالَ أَبُو بَكرٍ: مَا عَلى هذَا الذي يُدْعَى مِنْ تِلْكَ الأَبْوَابِ مِنْ ضَرُورَةٍ، وقالَ: هَلْ يُدْعَى مِنْها كُلِّها أَحَدٌ يا رَسُولَ اللهِ؟ فَقالَ: «نَعَمْ، وأَرْجُو أَنْ تَكُونَ مِنْهُمْ يا أَبا بَكْرٍ». [راجع: ١٨٩٧]

**3667.** Narrated 'Āishah رَضِيَ اللهُ عَنْها, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ died while Abū Bakr was at a place called As-Sunḥ (Al-'Āliya), 'Umar stood up and said, "By Allāh! Allāh's Messenger ﷺ is not dead!" 'Umar (later on) said, "By Allāh! Nothing occurred to my mind except that." He said, "Verily! Allāh will resurrect him and he will cut the hands and legs of some men," Then Abū Bakr came and uncovered the face of Allāh's Messenger ﷺ, kissed him and said, "Let my mother and father be sacrificed for you, (O Allāh's Messenger), you are good (in both states), alive or dead. By Allāh in Whose Hands my soul is, Allāh will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abū Bakr spoke, 'Umar sat down.

**٣٦٦٧** - حَدَّثَنَا إِسمَاعِيلُ بنُ عَبْدِ اللهِ: حدَّثَنا سُلَيْمَانُ بنُ بِلالٍ، عَنْ هِشامِ ابنِ عُرْوَةَ قَالَ: أَخْبَرَني عُرْوَةُ بنِ الزُّبيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجِ النَّبيِّ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ ماتَ وأَبُو بكرٍ بالسُّنْحِ، قالَ إِسمَاعِيلُ: تَعْني بالعالِيَةِ، فَقامَ عُمَرُ يَقُولُ: واللهِ مَا ماتَ رَسُولُ اللهِ ﷺ، قالَتْ: وقالَ عُمَرُ: واللهِ مَا كانَ يَقَعُ في نَفْسِي إِلَّا ذَاكَ ولَيَبْعَثَنَّهُ اللهُ فَلَيُقَطِّعَنَّ أَيْدِيَ رِجالٍ وأَرْجُلَهُمْ. فجاءَ أَبُو بَكْرٍ فَكَشَفَ عَنْ رَسُولِ اللهِ ﷺ فَقَبَّلَهُ فَقَالَ: بِأَبي أَنْتَ وأُمِّي، طِبْتَ حَيًّا ومَيِّتاً، وَاللهِ الذي نَفْسِي

بِيَدِهِ لا يُذِيقُكَ اللهُ المَوْتَتَينِ أَبَداً، ثُمَّ خَرَجَ فَقالَ: أَيُّها الحالِفُ عَلى رِسْلِكَ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ جَلَسَ عُمَرُ. [راجع: ١٢٤١]

٣٦٦٨ - فَحَمِدَ اللهَ أَبُو بَكْرٍ وأَثْنَى عَلَيْهِ وقالَ: أَلا مَنْ كانَ يَعْبُدُ مُحَمَّداً فإنَّ مُحَمَّداً ﷺ قَدْ ماتَ، ومَن كانَ يَعْبُدُ اللهَ فإنَّ اللهَ حَيٌّ لا يَمُوتُ. وقالَ: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾﴾ وقالَ: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾﴾ قالَ: فَنَشَجَ النَّاسُ يَبْكُونَ، قالَ: واجْتَمَعَتِ الأَنْصارُ إِلى سَعْدِ بنِ عُبادَةَ في سَقِيفَةِ بَنِي ساعِدَةَ فَقالُوا: مِنَّا أَمِيرٌ ومِنْكُمْ أَمِيرٌ، فَذَهَبَ إِلَيهِمْ أَبُو بَكْرٍ وعُمَرُ بنُ الخَطَّابِ وأَبُو عُبَيْدَةَ بنُ الجَرَّاحِ. فَذَهَبَ عُمَرُ يَتَكَلَّمُ فأَسْكَتَهُ أَبُو بَكْرٍ وكانَ عُمَرُ يَقُولُ: واللهِ ما أَرَدْتُ بِذٰلِكَ إِلَّا أَنِّي قَدْ هَيَّأْتُ كَلاماً قَدْ أَعْجَبَنِي خَشِيتُ أَنْ لا يَبْلُغَهُ أَبُو بَكْرٍ ثُمَّ تَكَلَّمَ أَبُو بَكْرٍ فَتَكَلَّمَ أَبْلَغَ النَّاسِ فَقالَ في كَلامِهِ: نَحْنُ الأُمَرَاءُ وأَنْتُمُ الوُزَرَاءُ. فَقالَ حُبابُ بنُ المُنْذِرِ: لا واللهِ لا نَفْعَلُ، مِنَّا أَمِيرٌ، ومِنْكُمْ أَمِيرٌ. فَقالَ أَبُو بَكْرٍ: لا، ولٰكِنَّا الأُمَرَاءُ، وأَنْتُمُ

**3668.** ('Ā'ishah added:) Abū Bakr praised and glorified Allāh and said, "No doubt! Whoever worshipped Muḥammad (ﷺ), then Muḥammad ﷺ is dead, but whoever worshipped Allāh, then Allāh is Alive and shall never die." Then he recited Allāh's Statement:

"Verily, you (O Muḥammad ﷺ) will die, and verily, they (too) will die." (V.39:30) He also recited: "Muḥammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him, If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh, and Allāh will give reward to those who are grateful." (V.3:144)

The people wept loudly, and the *Anṣār* had assembled with Sa'd bin 'Ubāda in the shed of Banī Sā'ida. They said (to the emigrants). "There should be one *'Amīr* (ruler, leader etc.) from us and one from you." Then Abū Bakr, 'Umar bin Al-Khaṭṭāb and Abū 'Ubaida bin Al-Jarrāḥ went to them. 'Umar wanted to speak but Abū Bakr stopped him. 'Umar later on used to say, "By Allāh, I intended only to say something that appealed to me and I was afraid that Abū Bakr would not speak so well." Then Abū Bakr spoke and his speech was very eloquent. He said in his statement, "We are the rulers and you (*Anṣār*) are the ministers". Ḥubāb bin Al-Mundhir said, "No, by Allāh we won't accept this. But there must be a ruler from us and a ruler from you." Abū Bakr said, "No, we will be the rulers and you will be the

ministers, for they (i.e., Quraish) are the best family amongst the Arabs and of best origin. So you should elect either 'Umar or Abū 'Ubaida bin Al-Jarrāḥ as your ruler." 'Umar said (to Abū Bakr), "No, but we elect you, for you are our chief and the best amongst us and the most beloved from all of us to Allāh's Messenger ﷺ." So, 'Umar took Abū Bakr's hand and gave the *Bai'a* (pledge), and the people too gave the *Bai'a* to Abū Bakr. Someone said, "You have killed Sa'd bin Ubāda." 'Umar said, "Allāh has killed him."

الوُزَرَاءُ، هُمْ أَوْسَطُ العَرَبِ داراً، وأَعْرَبُهُمْ أَحْساباً. فَبايِعُوا عُمَرَ ابنَ الخطّابِ أَوْ أَبا عُبَيْدَةَ بْنَ الجَرَّاحِ. فَقالَ عُمَرُ: بَلْ نُبايِعُكَ أَنْتَ فَأَنْتَ سَيِّدُنا وخَيرُنا وأَحَبُّنا إلى رَسُولِ اللهِ ﷺ. فأَخذَ عُمَرُ بِيَدِهِ فَبايَعَهُ وبايَعَهُ النَّاسُ. فَقالَ قَائِلٌ: قَتَلْتُمْ سَعْدَ بنَ عُبادَةَ، فَقالَ عُمَرُ: قَتَلَهُ اللهُ. [راجع: ١٢٤٢]

**3669.** 'Āishah said (in another narration): "When the Prophet ﷺ was on his death-bed) he looked up and said thrice, '(Amongst) the highest companions'." (See the Qur'ān V.4:69). 'Āishah said, "Allāh benefited the people by their (two) speeches. 'Umar frightened the people, some of whom were hypocrites whom Allāh caused to abandon Islām because of 'Umar's speech.

**٣٦٦٩** - وقالَ عَبْدُ اللهِ بنُ سالم عَنِ الزُّبَيْدِيِّ، قالَ عَبْدُ الرَّحْمٰنِ بنُ القاسِمِ: أَخْبَرَني أَبي القاسِمُ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: شَخَصَ بَصَرُ النَّبِيِّ ﷺ ثُمَّ قالَ: «في الرَّفِيقِ الأَعْلى» ثَلاثاً وقَصَّ الحَدِيثَ، قالَتْ عائِشَةُ: فَمَا كانَتْ مِنْ خُطْبَتِهِما مِنْ خُطْبَةٍ إلَّا نَفَعَ اللهُ بها، لَقَد خَوَّفَ عُمَرُ النَّاسَ وإنَّ فِيهِمْ لَنِفاقاً فَرَدَّهُمُ اللهُ بذلك. [راجع: ١٢٤١]

**3670.** Then Abū Bakr led the people to true guidance and acquainted them with the right path that they were to follow, so they went out reciting: 'Muḥammad ﷺ is no more than a Messenger and indeed many Messengers have passed away before him... (up to)... those who are grateful." (V.3:144)

**٣٦٧٠** - ثُمَّ لَقَدْ بَصَّرَ أَبو بَكْرٍ النَّاسَ الهُدَى وَعَرَّفَهُمُ الحَقَّ الَّذِي عَلَيهِم وخَرَجُوا بِهِ يَتْلُونَ ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ﴾ إلى ﴿ٱلشَّٰكِرِينَ﴾. [راجع: ١٢٤٢]

**3671.** Narrated Muḥammad bin Al-Ḥanafiyya: I asked my father ('Alī bin Abī Ṭālib), "Who are the best people after Allāh's Messenger ﷺ?" He said, "Abū Bakr." I asked, "Who then?" He said, "Then 'Umar." I was afraid he would say

**٣٦٧١** - حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبَرَنا سُفْيانُ: حدَّثنا جامِعُ بنُ أَبي رَاشِدٍ: حدَّثنا أَبو يَعْلى، عَنْ مُحَمَّدِ بنِ الحَنَفِيَّةِ قالَ: قُلْتُ لأَبي: أَيُّ

النَّاسِ خيرٌ بَعْدَ رَسُولِ اللهِ ﷺ؟ قالَ: أَبُو بكْرٍ، قُلْتُ: ثُمَّ مَنْ؟ قالَ: ثُمَّ عُمَرُ. وخَشِيتُ أَنْ يَقُولَ: عُثمانُ، قُلْتُ: ثُمَّ أَنْتَ؟ قالَ: مَا أَنا إِلَّا رَجُلٌ مِنَ المُسْلمِين.

'Uthmān, so I said, "Then you?" He said, "I am only (an ordinary) man from amongst the Muslims." [See *Fatḥ Al-Bārī*]

٣٦٧٢ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ، عَنْ مالكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عن أبيه، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أَنَّها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في بَعْضِ أَسْفارِهِ، حتَّى إذَا كُنَّا بالبَيْدَاءِ أَوْ بِذَاتِ الجَيْشِ انْقَطَعَ عِقْدٌ لي فأَقامَ رَسُولُ اللهِ ﷺ على التماسِهِ وأَقامَ النَّاسُ معهُ وَلَيْسُوا عَلى ماءٍ ولَيْسَ معهُمْ ماءٌ فأَتَى النَّاسُ أَبا بكْرٍ، فَقالُوا: أَلا تَرَى ما صَنَعَتْ عائِشَةُ؟ أَقامَتْ بِرَسُولِ اللهِ ﷺ وبالنَّاسِ مَعَهُ. ولَيْسُوا عَلى ماءٍ، ولَيْسَ مَعَهُمْ ماءٌ، فَجاءَ أَبُو بكْرٍ ورَسُولُ اللهِ ﷺ وَاضِعٌ رأْسَهُ عَلى فَخِذِي قَدْ نامَ فَقالَ: حَبَسْتِ رَسُولَ اللهِ ﷺ والنَّاسَ، ولَيْسُوا عَلى ماءٍ، ولَيْسَ مَعَهُمْ ماءٌ؟ قالَتْ: فَعاتَبَني وقالَ ما شاءَ اللهُ أَنْ يَقُولَ وجَعَلَ يَطْعَنُنِي بِيَدِهِ في خاصِرَتي فَلا يَمْنَعُني مِنَ التَّحَرُّكِ إِلَّا مَكانُ رَسُولِ اللهِ ﷺ عَلى فَخِذِي. فَنامَ رَسُولُ اللهِ ﷺ حَتَّى أَصْبَحَ عَلى غَيْرِ ماءٍ فأَنْزَلَ اللهُ آيَةَ التَّيَمُّمِ فَتَيَمَّمُوا. فَقالَ أُسَيْدُ بنُ

**3672.** Narrated 'Āishah رَضِيَ اللهُ عَنها: We went out with Allāh's Messenger ﷺ on one of his journeys till we reached Al-Baidā' or Dhāt-ul-Jaish, where a necklace of mine was broken (and lost). Allāh's Messenger ﷺ stayed there to search for it and the people too stopped with him. There was no water at that place and they had no water with them. So, they went to Abū Bakr and said, "Don't you see what 'Āishah has done? She has made Allāh's Messenger ﷺ and the people stop where there is no water and they have no water with them." Abū Bakr came while Allāh's Messenger ﷺ was sleeping with his head on my thigh, and said, "You have detained Allāh's Messenger ﷺ and the people where there is no water and they have no water." He then admonished me and said what Allāh wished him to say and pinched me at my flanks with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh's Messenger on my thigh. Allah's Messengeer ﷺ woke up when dawn broke and there was no water. Then Allāh revealed the Divine Verses of *Tayammum*, and the people performed *Tayammum*. Usaid bin Al-Ḥuḍair said, "O family of Abū Bakr! This is not the first blessings of yours." Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

[See Vol. 1, *Ḥadīth* No. 334]

الحُضَيرِ: ما هِيَ بأَوَّلِ بَرَكَتِكُمْ يا آلَ أَبي بَكْرٍ، فَقالَتْ عائِشَةُ: فَبَعَثْنا البَعِيرَ الَّذي كُنْتُ عَلَيْهِ فَوَجَدْنا العِقْدَ تَحْتَهُ.

[راجع: ٣٣٤]

**3673.** Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not abuse my Companions, for if anyone of you spent gold equal to Uḥud (mountain) (in Allāh's Cause) it would not be equal to a *Mudd* (two-third of a kilogram) or even a half *Mudd* spent by one of them."(1)

**٣٦٧٣** - حدَّثَنا آدَمُ بنُ أبي إياسٍ: حدَّثَنا شُعْبَةُ، عَنِ الأَعمَشِ: سَمِعْتُ ذَكْوانَ يُحَدِّثُ عَنْ أبي سَعيدٍ قالَ: قالَ النَّبِيُّ ﷺ: «لا تَسُبُّوا أَصْحابي فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَباً ما بَلَغَ مُدَّ أَحَدِهِمْ ولا نَصيفَهُ».

تابَعَهُ جَرِيرٌ، وعَبْدُ اللهِ بنُ داوُدَ، وأَبُو مُعاوِيَةَ، ومُحاضِرٌ عَنِ الأَعمَشِ.

**3674.** Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: I performed ablution in my house and then went out and said, "Today I shall stick to (or remain constantly with) Allāh's Messenger ﷺ and stay with him all this day of mine (in his service)." I went to the mosque and asked about the Prophet ﷺ. They said, "He had gone in this direction." So I followed his way, asking about him till he entered a place called Bi'r Arīs. I sat at its gate that was made of date-palm leaves till the Prophet ﷺ finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of Arīs at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, "Today I will be the gatekeeper of the

**٣٦٧٤** - حدَّثَنا مُحَمَّدُ بنُ مِسْكِينٍ أَبُو الحَسَنِ: حدَّثَنا يَحْيَى بنُ حَسَّانَ: حدَّثَنا سُلَيمانُ، عَنْ شَرِيكِ بنِ أَبي نَمِرٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ قالَ: أَخْبَرَني أَبُو مُوسَى الأَشْعَرِيُّ أَنَّه تَوَضَّأَ في بَيْتِهِ. ثُمَّ خرجَ فَقُلْتُ: لأَلْزَمَنَّ رَسُولَ اللهِ ﷺ ولأَكُونَنَّ مَعَهُ يَوْمي هذَا، قالَ: فَجاءَ المَسْجِدَ فَسَأَلَ عَنِ النَّبِيِّ ﷺ فَقالُوا: خَرَجَ ووَجَّهَ هاهُنا، فَخَرَجْتُ عَلى إِثْرِهِ أَسْأَلُ عَنْهُ حتَّى دَخَلَ بِئْرَ أَرِيسٍ فَجَلَسْتُ عِنْدَ البابِ وبابُها مِنْ جَرِيدٍ

(1) (H. 3673) The Prophet's Companions were so pious and faithful that the reward they desired for spending a little amount would be greater than the reward given to others for spending in abundance.

Prophet ﷺ." Abū Bakr came and pushed the gate. I asked, "Who is it?" He said, "Abu Bakr." I told him to wait, went in and said, "O Allāh's Messenger! Abū Bakr asks the permission to enter." He said, "Admit him and give him the glad tidings that he will enter Paradise." So I went out and said to Abū Bakr, "Come in, and Allāh's Messenger ﷺ gives you the glad tidings that you will enter Paradise." Abū Bakr entered and sat on the right side of Allāh's Messenger ﷺ on the built edge of the well and hung his legs in the well as the Prophet ﷺ did, and uncovered his legs. I, then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself), "If Allāh wants good for so-and-so (i.e., my brother), He will bring him here." Suddenly somebody moved the door. I asked, "Who is it?" He said, " 'Umar bin Al-Khaṭṭāb." I asked him to wait, went to Allāh's Messenger ﷺ, greeted him and said, 'Umar bin Al-Khaṭṭāb asks the permission to enter." He said, "Admit him, and give him the glad tidings that he will enter Paradise." I went to 'Umar and said, "Come in, and Allāh's Messenger ﷺ gives you glad tidings that you will enter Paradise." So, he entered and sat beside Allāh's Messenger ﷺ on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), "If Allāh wants good for so-and-so, He will bring him here." Somebody came and moved the door. I asked "Who is it?" He replied, " 'Uthmān bin 'Affān." I asked him to wait and went to the Prophet ﷺ and informed him. He said, "Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So, I went up to him and said to him, "Come in, Allāh's Messenger ﷺ gives

حَتَّى قَضَى رَسُولُ اللهِ ﷺ حاجَتَهُ فَتَوَضَّأَ فَقُمْتُ إِلَيْهِ، فإِذَا هُو جالِسٌ عَلى بِئْرِ أَرِيسٍ وتَوَسَّطَ قُفَّها وكَشَفَ عَنْ ساقَيْهِ ودَلَّاهُما في البِئْرِ فَسَلَّمْتُ عَلَيْهِ ثُمَّ انْصَرَفْتُ فَجَلَسْتُ عِنْدَ البابِ فَقُلْتُ: لأَكُونَنَّ بَوَّاباً لِلنَّبِيِّ ﷺ اليَوْمَ. فَجاءَ أَبُو بَكْرٍ فَدَفَعَ البابَ فَقُلْتُ: مَنْ هذَا؟ فَقالَ: أَبُو بَكْرٍ، فَقُلْتُ: عَلى رِسْلِكَ ثُمَّ ذَهَبْتُ، فَقُلْتُ: يا رَسُولَ اللهِ، هذَا أَبُو بَكْرٍ يَسْتَأْذِنُ، فَقالَ: «ائْذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ»، فأَقْبَلْتُ حَتَّى قُلْتُ لأَبِي بَكْرٍ: ادْخُلْ ورَسُولُ اللهِ ﷺ يُبَشِّرُكَ بالجَنَّةِ، فَدَخَلَ أَبُو بَكْرٍ فَجَلس عَنْ يَمِينِ رَسُولِ اللهِ ﷺ مَعَهُ في القُفِّ ودَلَّى رِجْلَيْهِ في البِئْرِ كما صَنَعَ النَّبِيُّ ﷺ وكَشَفَ عَنْ ساقَيْهِ. ثُمَّ رَجَعْتُ فَجَلَسْتُ وقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ ويَلْحَقُنِي، فَقُلْتُ إِنْ يُرِدِ اللهُ بِفُلانٍ خَيراً، يُرِيدُ أَخاه، يَأْتِ بِهِ، فإِذَا إِنْسانٌ يُحَرِّكُ البابَ فَقُلْتُ: مَنْ هذَا؟ فَقالَ: عُمَرُ بنُ الخَطَّابِ، فَقُلْتُ: عَلى رِسْلِكَ. ثُمَّ جِئْتُ إِلى رَسُولِ اللهِ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ: هذَا عُمَرُ بنُ الخَطَّابِ يَسْتَأْذِنُ فَقالَ: «ائْذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ» فَجِئْتُ فَقُلْتُ لَهُ: ادْخُلْ وبَشَّرَكَ رَسُولُ اللهِ ﷺ بالجنَّةِ، فَدخَلَ فَجلَسَ مَعَ رَسُولِ اللهِ ﷺ في القُفِّ

عَنْ يَسارِهِ ودَلَّى رِجْلَيْهِ في البِئْرِ. ثُمَّ رَجَعْتُ فَجَلَسْتُ فَقُلْتُ: إِنْ يُرِدِ اللهُ بِفُلانٍ خَيراً يَأْتِ بِهِ، فَجاءَ إِنْسانٌ يُحَرِّكُ البابَ، فَقُلْتُ: مَنْ هذا؟ فَقالَ: عُثْمانُ بنُ عَفَّانَ. فَقُلْتُ: عَلى رِسْلِكَ، فَجِئْتُ إِلى النَّبِيِّ ﷺ فأَخْبَرْتُهُ فَقالَ: «ائْذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ عَلى بَلْوَى تُصِيبُهُ»، فَجِئْتُهُ فَقُلْتُ لَهُ: ادْخُلْ وَبَشَّرَكَ رَسُولُ اللهِ ﷺ بالجَنَّةِ عَلى بَلْوَى تُصِيبُكَ، فَدَخَلَ فَوَجَدَ القُفَّ قَدْ مُلِئَ فَجَلَسَ وُجاهَهُ مِنَ الشِّقِّ الآخَرِ.

قالَ شَرِيكٌ: قالَ سَعِيدُ بنُ المُسَيَّبِ: فَأَوَّلْتُها قُبُورَهُمْ. [انظر: ٣٦٩٣، ٣٦٩٥، ٦٢٦١، ٧٠٩٧، ٧٢٦٢]

you the glad tidings of entering Paradise after a calamity that will befall you." 'Uthmān then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet ﷺ on the other side. Sa'īd bin Al-Musaiyab said, "I interpret this (narration) in terms of their graves."

**٣٦٧٥** - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا يَحْيَى، عَنْ سَعِيدٍ، عَنْ قَتادَةَ: أَنَّ أَنَسَ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ حدَّثَهُمْ أَنَّ النَّبِيَّ ﷺ صَعِدَ أُحُداً وأَبو بَكْرٍ وعُمَرُ وعُثْمانُ فَرَجَفَ بِهِمْ فَقالَ: «اثْبُتْ أُحُدُ فإِنَّما عَلَيْكَ نَبِيٌّ وصِدِّيقٌ وشَهِيدانِ». [انظر: ٣٦٨٦، ٣٦٩٧]

**3675.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ once climbed the mountain of Uhud with Abū Bakr, 'Umar and 'Uthmān. The mountain shook with them. The Prophet ﷺ said (to the mountain), "Be firm, O Uhud! For on you there are no more than a Prophet, a *Siddīq* and two martyrs."

**٣٦٧٦** - حدَّثني أَحْمَدُ بنُ سَعِيدٍ أَبو عَبْدِ اللهِ: حدَّثنا وَهْبُ بنُ جَرِيرٍ: حدَّثنا صَخْرٌ، عَنْ نافِعٍ: أَنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أَنا على بِئْرٍ أَنْزِعُ مِنْها جاءَني أَبو بَكْرٍ وعُمَرُ، فَأَخَذَ أَبو بَكْرٍ الدَّلْوَ، فَنَزَعَ ذَنُوباً أَوْ ذَنُوبَيْنِ، وفي

**3676.** Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said, "While (in a dream), I was standing by a well, drawing water from it. Abū Bakr and 'Umar came to me. Abū Bakr took the bucket (from me) and drew one or two buckets of water, and there was some weakness in his drawing. May Allāh forgive him. Then Ibn Al-Khattāb took the bucket from Abū Bakr, and the bucket turned into a very large one in his hands. I had never seen such a strong person

amongst the people as him in performing such hard work. He drew so much water that the people drank to their satisfaction and watered their camels that knelt down there." (Wahb, a sub-narrator said, "till their camels drank and knelt down.")

نَزْعِهِ ضَعْفٌ واللهُ يَغْفِرُ لَهُ، ثُمَّ أَخَذَها ابنُ الخَطَّاب مِنْ يَدِ أَبي بَكْرٍ فاسْتَحالَتْ في يَدِهِ غَرْباً، فَلَمْ أَرَ عَبْقَرِيّاً مِنَ النَّاسِ يَفْرِي فَرِيَّهُ، فَنزَعَ حتَّى ضَرَبَ النَّاسُ بِعَطَنٍ». قالَ وَهْبٌ: العَطَنُ مَبْرَكُ الإِبِلِ، يَقُولُ: حتَّى رَوِيَتِ الإِبِلُ فأَناخَتْ. [راجع: ٣٦٣٤]

**3677.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: While I was standing amongst the people who were invoking Allāh for 'Umar bin Al-Khaṭṭāb who was lying (dead) on his bed, a man behind me rested his elbows on my shoulder and said, "(O 'Umar!) May Allāh bestow His Mercy on you. I always hoped that Allāh will keep you with your two companions, for I often heard Allāh's Messenger ﷺ saying, 'I, Abū Bakr and 'Umar were (somewhere). I, Abū Bakr and 'Umar did (something). I, Abū Bakr and 'Umar set out.' So I hoped that Allāh will keep you with both of them." I turned back to see that the speaker was Alī bin 'Abī Ṭālib.

**٣٦٧٧** - حدَّثَنا الوَلِيدُ بنُ صَالِحٍ: حدَّثَنا عِيسَى بنُ يُونُسَ: حدَّثَنا عُمَرُ بنُ سَعِيدِ ابنِ أبي الحُسَيْنِ المَكِّيُّ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: إنِّي لَوَاقِفٌ في قَوْمٍ، يَدعُونَ اللهَ لِعُمَرَ بنِ الخَطَّابِ، وقَدْ وُضِعَ عَلى سَرِيرِهِ، إذَا رَجُلٌ مِنْ خَلْفِي قَدْ وَضَعَ مِرْفَقَهُ عَلى مَنْكِبِي يَقُولُ: يَرْحَمُكَ اللهُ إنْ كُنْتُ لأَرْجُو أنْ يَجْعَلَكَ اللهُ مَعَ صَاحِبَيْكَ لأنِّي كَثِيراً مِمَّا كُنْتُ أسمَعُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُنْتُ وأبُو بكرٍ وعُمَرُ، وفَعَلْتُ وأبُو بَكْرٍ وعُمَرُ، وانْطَلَقتُ وأَبُو بكْرٍ وعُمَرُ». فإنْ كُنْتُ لأَرْجُو أنْ يَجْعَلَكَ اللهُ مَعَهما، فالْتَفَتُّ فإذَا هُوَ عَلِيُّ ابنُ أَبي طالِبٍ.

[انظر: ٣٦٨٥]

**3678.** Narrated 'Urwa bin Az-Zubair: I asked 'Abdullāh bin 'Amr, "What was the worst thing *Al-Mushrikūn*[1] did to Allāh's Messenger ﷺ?" He said, "I saw 'Uqba bin

**٣٦٧٨** - حدَّثَنا مُحَمَّدُ بنُ يَزِيدَ الكُوفِيُّ: حدَّثَنا الوَلِيدُ، عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى ابنِ أبي كَثِيرٍ،

(1) (H. 3678) *Al-Mushrikūn:* Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

Abī Mu'aiṭ coming to the Prophet ﷺ while he was offering *Ṣalāt* (prayer). 'Uqba put his sheet round the Prophet's neck and squeezed it very severely. Abū Bakr came and pulled 'Uqba away from the Prophet ﷺ and said, "Do you intend to kill a man just because he says: 'My Lord is Allāh, and he has brought forth to you the Evident Signs from your Lord?'"

عَنْ مُحَمَّدِ بنِ إبْرَاهِيمَ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ قالَ: سأَلْتُ عَبْدَ اللهِ بنَ عَمْرٍو عَنْ أشَدِّ ما صَنَعَ المُشْرِكُونَ بِرَسُولِ اللهِ ﷺ، قالَ: رَأَيْتُ عُقْبَةَ بنَ أَبي مُعَيطٍ جاءَ إلى النَّبيِّ ﷺ وهُوَ يُصَلِّي فَوَضَعَ رِداءَ في عُنُقِهِ فَخَنَقَهُ بِهَا خَنْقاً شَدِيداً فَجاءَهُ أَبو بَكْرٍ حتَّى دَفَعَهُ عَنْهُ ﷺ فقالَ: ﴿أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ﴾. [انظر: ٥٨٥٦، ٤٨١٥]

## (6) CHAPTER. The merits of 'Umar bin Al-Khaṭṭāb Abī Ḥafṣ Al-Qurashī Al-'Adawī رَضِيَ اللهُ عَنْهُ.

## (٦) بابُ مَناقِبِ عُمَرَ بنِ الخَطَّابِ أَبي حَفْصٍ القُرَشِيِّ العَدَوِيِّ رَضِيَ اللهُ عَنْهُ

**3679.** Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "I saw myself (in a dream) entering Paradise, and behold! I saw Ar-Rumaiṣā', Abū Ṭalḥa's wife. I heard footsteps. I asked, 'Who is it?' Somebody said, 'It is Bilāl.' Then I saw a palace and a lady sitting in its courtyard. I asked, 'For whom is this palace?' Somebody replied, 'It is for 'Umar.' I intended to enter it and see it, but I thought of your ('Umar's) *Ghaīra*(1) (and gave up the thought).'" 'Umar said, "Let my parents be sacrificed for you, O Allāh's Messenger! How dare I think of my *Ghaīra* (self-respect) being offended by you?"

٣٦٧٩ - حدَّثنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثنا عَبْدُ العَزِيزِ بْنُ المَاجِشُونِ: حدَّثنا مُحَمَّدُ بنُ المُنْكدِرِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبيُّ ﷺ: «رَأَيْتُني دَخَلْتُ الجَنَّةَ فإذَا أَنا بالرُّمَيْصاءِ امْرَأَةِ أَبي طَلْحَةَ، وسَمِعْتُ خَشْفَةً فَقُلْتُ: مَنْ هذا؟ فَقالَ: هذا بِلالٌ، ورَأَيْتُ قَصْراً بِفِنائِهِ جارِيَةٌ، فَقُلْتُ: لِمَنْ هٰذا؟ فَقالَ: لِعُمَرَ، فأَرَدْتُ أَنْ أَدْخُلَهُ فأَنْظُرَ إلَيْهِ، فَذَكَرْتُ غَيرَتَكَ»، فَقالَ عُمَرُ: بِأَبي وأُمِّي يا رَسُولَ اللهِ أَعَلَيْكَ أغارُ؟. [انظر: ٥٢٢٦، ٧٠٢٤]

(1) (H. 3679) *Ghaīra*: This Arabic word covers a wide meaning including self-respect, jealousy as regard women and it is a feeling of fury with great anger when one's honour and prestige is challenged or injured.

**3680.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were with Allāh's Messenger ﷺ he said, "While I was sleeping, I saw myself in Paradise, and suddenly I saw a woman performing ablution beside a palace. I asked, 'For whom is this palace?' They replied, 'It is for 'Umar.' Then I remembered 'Umar's *Ghaīra* (self-respect) and went away quickly." 'Umar wept and said, "O Allāh's Messenger! How dare I think of my *Ghaīra* being offended by you?"

**٣٦٨٠** - حَدَّثَنَا سَعِيدُ بْنُ أَبي مَرْيَمَ: أَخْبَرَنا اللَّيْثُ قالَ: حدَّثني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أَخبرَني سَعِيدُ بْنُ المُسَيَّبِ أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ إِذْ قالَ: «بَيْنا أَنا نائمٌ رَأَيْتُني في الجَنَّةِ فإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلى جانِبِ قَصْرٍ فَقُلْتُ: لِمَنْ هذَا القَصْرُ؟ قالُوا: لِعُمَرَ، فَذَكَرْتُ غَيرَتَهُ فَوَلَّيْتُ مُدبِراً»، فَبكى عُمَرُ وقالَ: أَعَلَيْكَ أَغارُ يا رَسُولَ اللهِ؟. [راجع: ٣٢٤٢]

**3681.** Narrated Ḥamza's father: Allāh's Messenger ﷺ said, "While I was sleeping, I saw myself drinking (milk), and I was so contented that I noticed its (the milk) wetness coming out of my nails. Then I gave (the milk) to 'Umar." They (i.e., the Companions of the Prophet ﷺ) asked, "What have you interpreted (about the dream)?" He said, "It is (religious) knowledge."

**٣٦٨١** - حَدَّثَنا مُحَمَّدُ بنُ الصَّلْتِ أَبُو جَعْفَرٍ الكُوفيُّ: حدَّثَنا ابنُ المُبارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ: أَخْبرَني حَمْزَةُ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنا أَنا نائمٌ شَرِبْتُ، يَعْني اللَّبَنَ حتَّى أَنْظُرَ إِلى الرِّيِّ يَجْرِي في ظُفُرِي أَوْ في أَظْفارِي، ثُمَّ ناوَلتُ عُمَرَ»، قالُوا: فمَا أَوَّلْتَهُ يا رَسُولَ اللَّهِ؟ قالَ: «العِلْمَ». [راجع: ٨٢]

**3682.** Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ said, "In a dream I saw myself drawing water from a well with a bucket. Then Abū Bakr came and drew a bucket or two and there was some weakness in his drawing. May Allāh forgive him. Then 'Umar bin Al-Khaṭṭāb came and the bucket turned into a very large one in his hands. I had never seen such a strong person as him in doing such hard work. He drew so much water that the people drank to their

**٣٦٨٢** - حَدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ نُمَيرٍ: حدَّثَنا مُحَمَّدُ بنُ بِشْرٍ: حدَّثَنا عُبَيْدُ اللهِ قالَ: حدَّثَني أَبُو بَكْرِ بنُ سالِمٍ، عَنْ سالِمٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّبيَّ ﷺ قالَ: «أُرِيتُ في المَنامِ أَنِّي أَنْزِعُ بِدَلوِ بَكْرَةٍ عَلى قَلِيبٍ، فَجاءَ أَبُو بَكْرٍ فَنزَعَ

ذَنُوباً أَوْ ذَنُوبَيْنِ نَزْعاً ضَعِيفاً واللهُ يَغْفِرُ لَهُ، ثُمَّ جاءَ عُمَرُ بنُ الخَطَّاب فاسْتَحالَتْ غَرْباً فَلَمْ أَرَ عَبْقَرِيّاً يَفْرِي فَرِيَّهُ حتَّى رَوِيَ النَّاسُ وضَرَبُوا بعَطَنٍ». قالَ ابنُ جُبَيرٍ: العَبْقَرِيُّ: عِتاقُ الزَّرَابِيِّ. وقالَ يَحْيَى: الزَّرَابِيُّ: الطَّنافِسُ لهَا خَمْلٌ رَقِيقٌ. ﴿مَبْثُوثَةٌ﴾: كَثِيرَةٌ. [راجع: ٣٦٣٤]

satisfaction and watered their camels that knelt down there."

٣٦٨٣ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ قالَ: حدَّثَنِي أَبي، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ: أَخْبرَنِي عَبْدُ الحَمِيدِ أَنَّ مُحَمَّدَ بنَ سَعدٍ أَخْبرَهُ أَنَّ أَباهُ قالَ: حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الحَمِيدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ زَيْدٍ، عَنْ مُحَمَّدِ بنِ سَعْدِ بنِ أَبي وَقَّاصٍ، عَنْ أَبيهِ قالَ: اسْتَأْذَنَ عُمَرُ عَلى رَسُولِ اللهِ ﷺ وعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْشٍ يُكَلِّمْنَهُ ويَسْتَكْثِرْنَهُ، عالِيَةً أَصْوَاتُهُنَّ عَلى صَوْتِهِ، فَلَمَّا اسْتَأْذَنَ عُمَرُ قُمْنَ فَبادَرْنَ الحِجابَ فأَذِنَ لَهُ رَسُولُ اللهِ ﷺ فَدخَلَ عُمَرُ ورَسُولُ اللهِ ﷺ يَضْحَكُ فَقالَ عُمَرُ: أَضْحَكَ اللهُ سِنَّكَ يا رَسُولَ اللهِ، فَقالَ النَّبِيُّ ﷺ: «عَجِبْتُ من هٰؤُلاءِ اللَّاتي كُنَّ عِنْدِي فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الحِجابَ

**3683.** Narrated Sa'd bin Abī Waqqāṣ: 'Umar bin Al-Khaṭṭāb asked permission of Allāh's Messenger ﷺ to see him while some Quraishī women were sitting with him, talking to him and asking him for more expenses, raising their voices above the voice of Allāh's Messenger ﷺ. When 'Umar asked for the permission to enter, the women quickly put on their veils. Allāh's Messenger ﷺ allowed him to enter and 'Umar came in while Allāh's Messenger ﷺ was smiling, 'Umar said, "O Allāh's Messenger! May Allāh always keep you smiling." The Prophet ﷺ said, "These women who have been here, roused my wonder, for as soon as they heard your voice, they quickly put on their veils." 'Umar said, "O Allāh's Messenger! You have more right to be feared by them than I." Then 'Umar addressed the women saying, "O enemies of yourselves! You fear me more than you fear Allāh's Messenger ﷺ?" They replied, "Yes, for you are harsher and sterner than Allāh's Messenger ﷺ." Then Allāh's Messenger ﷺ said, "O Ibn Al-Khaṭṭāb! By Him in Whose Hands my soul is! Never does Satan find you going on a way, but he takes another way other than yours."

قالَ عُمَرُ: فأَنْتَ أَحَقُّ أَنْ يَهَبْنَ يا رَسُولَ اللهِ، ثُمَّ قالَ عُمَرُ: يا عَدُوَّاتِ أَنْفُسِهِنَّ، أَتهَبْنَني وَلا تَهَبْنَ رَسُولَ اللهِ ﷺ؟ فَقُلْنَ: نَعَمْ، أَنْتَ أَفَظُّ وأَغْلَظُ مِنْ رَسُولِ اللهِ ﷺ. فَقالَ رَسُولُ اللهِ ﷺ: «إيهاً يا ابنَ الخَطَّابِ، والذِي نَفْسِي بِيدِهِ ما لَقِيَكَ الشَّيْطانُ سالِكاً فَجّاً قَطُّ إِلَّا سَلَكَ فَجّاً غَيْرَ فَجِّكَ». [راجع: ٣٢٩٤]

**3684.** Narrated 'Abdullāh: We have been powerful since 'Umar embraced Islām.

٣٦٨٤ - حدَّثنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا يَحْيى، عَنْ إِسماعِيلَ: حدَّثنا قَيْسٌ قالَ: قالَ عَبْدُ اللهِ: ما زِلنا أَعِزَّةً مُنْذُ أَسْلَمَ عُمَرُ. [انظر: ٣٨٦٣]

**3685.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When (the dead body of) 'Umar was put on his deathbed, the people gathered around him and invoked (Allāh) and prayed for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was 'Alī bin Abī Ṭālib. 'Alī invoked Allāh's Mercy for 'Umar and said, "O 'Umar! You have not left behind you a person whose deeds I like to imitate and meet Allāh with more than I like your deeds. By Allāh! I always thought that Allāh would keep you with your two companions, for very often I used to hear the Prophet ﷺ saying, 'I, Abū Bakr and 'Umar went (somewhere); I, Abū Bakr and 'Umar entered (somewhere); and I, Abū Bakr and 'Umar went out'."

٣٦٨٥ - حدَّثنا عَبْدانُ: أَخبرَنا عَبْدُ اللهِ: أَخبرَنا عُمَرُ بنُ سَعِيدٍ، عَنِ ابنِ أَبي مُلَيْكَةَ: أَنَّهُ سَمِعَ ابنَ عَبَّاسٍ يَقُولُ: وُضِعَ عُمَرُ عَلى سَرِيرِهِ فَتَكَنَّفَهُ النَّاسُ يَدْعُونَ ويُصَلُّونَ قَبْلَ أَنْ يُرْفَعَ وأَنا فِيهِمْ، فَلَمْ يَرُعْني إِلَّا رَجُلٌ آخِذٌ مَنْكِبِي فإِذا عَلِيُّ بنُ أَبي طالِبٍ فَتَرَحَّمَ عَلى عُمَرَ وقالَ: ما خَلَّفْتَ أَحَداً أَحَبَّ إِلَيَّ أَنْ أَلْقى اللهَ بِمِثْلِ عَمَلِهِ مِنْكَ، وايْمُ اللهِ إِنْ كُنْتُ لأَظُنُّ أَنْ يَجْعَلَكَ اللهُ مَعَ صاحِبَيْكَ. وحَسِبْتُ أَنِّي كُنْتُ كَثِيراً أَسمَعُ النَّبِيَّ ﷺ يَقُولُ: «ذَهَبْتُ أَنا وأَبُو بَكْرٍ وعُمَرُ. ودَخَلْتُ أَنا وأَبُو بَكْرٍ وعُمَرُ.

وخَرَجْتُ أنا وأَبُو بكرٍ وعُمَرُ».

[راجع: ٣٦٧٧]

٣٦٨٦ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَزِيدُ ابنُ زُرَيْعٍ: حدَّثنا سَعِيدٌ قالَ وقالَ لي خَلِيفَةُ: حدَّثنا مُحَمَّدُ بنُ سَوَاءٍ وكَهْمَسُ ابنُ المِنْهالِ قالا: حدَّثنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أَنَسِ ابنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: صَعِدَ النَّبيُّ ﷺ إلى أُحُداً ومَعَهُ أَبُو بَكْرٍ وعُمَرُ وعُثْمانُ فَرَجَفَ بِهِمْ فَضَرَبَهُ بِرِجْلِهِ وَقالَ: «اثْبُتْ أُحُدُ فَمَا عَلَيْكَ إلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ».

[راجع: ٣٦٧٥]

**3686.** Narrated Anas bin Mālik رَضِيَ الله عَنْهُ: The Prophet ﷺ ascended the mountain of Uḥud and he was accompanied by Abū Bakr, 'Umar and 'Uthmān. The mountain shook beneath them. The Prophet ﷺ struck it with his foot and said, "O Uḥud! Be firm, for on you there is none but a Prophet, a *Ṣiddīq* and two martyrs."

٣٦٨٧ - حدَّثنا يَحْيَى بنُ سُلَيمانَ قالَ: حدَّثَني ابنُ وهْبٍ قالَ: حدَّثَني عُمَرُ هُوَ ابنُ مُحَمَّدٍ، أَنَّ زَيْدَ بنَ أسلَمَ حدَّثَهُ عَنْ أَبِيهِ قالَ: سَأَلَني ابنُ عُمَرَ عَنْ بَعْض شَأْنِهِ يَعْنِي عُمَرَ فَأَخْبَرْتُهُ فَقالَ: مَا رَأَيْتُ أَحَداً قَطُّ بَعْدَ رَسُولِ اللهِ ﷺ مِنْ حِين قُبِضَ كانَ أَجَدَّ وأَجْوَدَ حَتَّى انْتَهى مِنْ عُمَرَ بنِ الخَطَّاب.

**3687.** Narrated Aslam: Ibn 'Umar asked me about some matters concerning 'Umar. He said, "Since Allāh's Messenger ﷺ died, I have never seen anybody more serious, hard working and generous than 'Umar bin Al-Khaṭṭāb (till the end of his life)."

٣٦٨٨ - حدَّثنا سُلَيمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً سأَلَ النَّبيَّ ﷺ عَنِ السَّاعَةِ، فَقالَ: مَتى السَّاعَةُ؟ قالَ: «ومَاذَا أَعْدَدْتَ لهَا؟» قالَ: لا شَيْءَ، إلَّا

**3688.** Narrated Anas رَضِيَ الله عَنْهُ: A man asked the Prophet ﷺ about the Hour (i.e., Day of Judgement) saying, "When will the Hour be?" The Prophet ﷺ said, "What have you prepared for it?" The man said, "Nothing, except that I love Allāh and His Messenger ﷺ." The Prophet ﷺ said, "You will be with those whom you love." We had never been so glad as we were on hearing that

أَنِّي أُحِبُّ اللهَ ورَسُولَهُ ﷺ، فَقالَ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ». قالَ أنَسٌ: فَمَا فَرِحْنا بِشَيْءٍ فَرَحَنا بِقَوْلِ النَّبيِّ ﷺ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ». قالَ أَنَسٌ: فأَنا أُحِبُّ النَّبيَّ ﷺ وأَبا بكرٍ وعُمَرَ وأَرْجو أَنْ أَكُونَ مَعَهُمْ بِحُبِّي إِيَّاهُمْ وإِنْ لَمْ أَعمَلْ بِمِثْلِ أَعمالِهِم. [انظر: ٦١٦٧، ٦١٧١، ٧١٥٣]

saying of the Prophet ﷺ, i.e., "You will be with those whom you love." Hence, I love the Prophet ﷺ, Abū Bakr and 'Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.

٣٦٨٩ - حدَّثَنا يَحْيَى بنُ قَزَعَةَ: حدَّثَنا إِبْرَاهِيمُ بنُ سَعدٍ، عَنْ أَبِيهِ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «لَقَدْ كانَ فِيما قَبْلَكُمْ مِنَ الأُمَمِ مُحَدَّثُونَ، فإِنْ يَكُنْ في أُمَّتِي أَحَدٌ فإِنَّهُ عُمَرُ». زادَ زَكرِيا بنُ أَبي زائِدَةَ، عَنْ سَعْدٍ، عَنْ أَبي سَلَمَةَ، عَنْ أَبي هُرَيْرَةَ قالَ: قالَ النَّبيُّ ﷺ: «لَقَدْ كانَ فِيمَن كانَ قَبْلَكُمْ مِنْ بَني إِسْرائِيلَ رِجالٌ يُكَلَّمُونَ مِنْ غَيرِ أَنْ يَكُونُوا أَنْبياءَ، فإِنْ يَكُنْ فِي أُمَّتِي مِنْهُمْ أَحَدٌ فعُمَرُ».

قالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: «مِنْ نَبيٍّ ولا مُحَدَّثٍ». [راجع: ٣٤٦٩]

**3689.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Among the nations (who lived) before you there were *Muhaddathūn* (people who were inspired, though they were not Prophets). And if there is any of such a person amongst my followers, it is 'Umar."

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Among the nation (who lived) before you from Banī Isrāel, there were men who used to be inspired with guidance, though they were not Prophets, and if there is any of such persons amongst my followers, it is 'Umar."

٣٦٩٠ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَنا عُقَيْلٌ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ وأَبي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ قالا: سَمِعْنا أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنَما

**3690.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. The shepherd chased it and got that sheep freed from the wolf. The wolf turned towards the shepherd and said, 'Who will be its guard on the day of wild animals when it will have no shepherd except I?'" The people said,

"Glorified be Allāh." The Prophet ﷺ said, "But I believe in it and so do Abū Bakr and 'Umar," although Abū Bakr and 'Umar were not present there (at the place of the event).(1) (See H. 2324, 3471 and 3663)

رَاعٍ في غَنَمِهِ عَدَا الذِّئْبُ فأَخَذَ مِنْها شاةً فَطَلَبَها حتَّى اسْتَنْقَذَها فالتَفَتَ إِلَيْهِ الذِّئْبُ فقالَ لَهُ: مَنْ لَهَا يَوْمَ السَّبُعِ؟ لَيْسَ لَها رَاعٍ غَيرِي». فقالَ النَّاسُ: سُبْحانَ اللهِ، فَقالَ النَّبِيُّ ﷺ: «فإِنِّي أُومِنُ بِهِ وأَبُو بكْرٍ وعُمَرُ». ومَا ثَمَّ أبُو بَكْرٍ وعُمَرُ.

[راجع: ٢٣٢٤]

**3691.** Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "While I was sleeping, (some) people were displayed before me (in a dream). They were wearing shirts, some of which were merely covering their (chests), and some were a bit longer. Then there passed before me 'Umar and his shirt was so long that he was dragging it." They asked, "What have you interpreted it, O Allāh's Messenger?" He said, "Religion."

**٣٦٩١** - حدَّثَنَا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَنِي أَبُو أُمامَةَ بنُ سَهْلِ ابنِ حُنَيْفٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنا أَنا نائِمٌ رَأَيْتُ النَّاسَ عُرِضُوا عَلَيَّ وعَلَيهِمْ قُمُصٌ فمِنْها مَا يَبْلُغُ الثُّدِيَّ، ومِنْها ما يَبْلُغُ دُونَ ذٰلكَ. وعُرِضَ عَلَيَّ عُمَرُ

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(1) (H. 3690) It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madīna as narrated in *Musnad Imām Ahmad* in the *Musnad* of Abu Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ (Vol. 3): Narrated Abu Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allāh, you have taken the provision from me which Allāh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muḥammad, the Messenger of Allāh (ﷺ) in Yathrib (Al-Madīna) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madīna) driving his sheep till he entered Al-Madina, cornered his sheep in a place, and came to Allāh's Messenger (Muḥammad ﷺ) and informed the whole story. Allāh's Messenger ﷺ ordered for the proclamation of a congregational prayer (صلاة جامعه), then he ﷺ came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allāh's Messenger said: "He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hand the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. (*Musnad* of Ahmad, *Musnad Abi Sa'īd Al-Khudri*).

وعَلَيْهِ قَمِيصٌ اجترَّهُ»، قالُوا: فَما أَوَّلتَهُ يا رَسُولَ اللهِ؟ قالَ: «الدِّينُ».

[راجع: ٢٣]

٣٦٩٢ - حدَّثَنا الصَّلْتُ بنُ مُحَمَّدٍ: حدَّثَنا إِسماعِيلُ بنُ إِبْراهِيمَ: حدَّثَنا أَيُّوبُ، عَنِ ابنِ أَبي مُلَيْكَةَ، عَنِ المِسْوَرِ ابنِ مخْرَمَةَ قالَ: لمَّا طُعِنَ عُمَرُ جَعَلَ يأْلَمُ، فَقالَ لَهُ ابنُ عَبَّاسٍ، وكَأَنَّهُ يُجزِّعُهُ: يا أَمِيرَ المُؤْمِنِينَ ولَئِنْ كانَ ذَاكَ لَقَدْ صَحِبْتَ رَسُولَ اللهِ ﷺ فأَحْسَنْتَ صُحْبَتَهُ ثُمَّ فَارَقْتَ وهُوَ عَنْكَ رَاضٍ. ثُمَّ صَحِبْتَ أَبا بكْرٍ فأَحْسَنْتَ صُحْبَتَهُ، ثُمَّ فَارَقْتَ وهُوَ عَنْكَ رَاضٍ. ثُمَّ صَحِبْتَ صَحَبَتَهُمْ فأَحْسَنْتَ صُحْبَتَهُمْ. ولَئِنْ فارَقْتَهُمْ لَتُفارِقَنَّهُمْ وهُمْ عَنْكَ رَاضُونَ. قالَ: أَمَّا ما ذَكَرْتَ مِنْ صُحْبَةِ رَسُولِ اللهِ ﷺ ورِضَاهُ فإِنَّ ذٰلِكَ مَنٌّ مِنَ اللهِ تَعالى مَنَّ بِهِ عَلَيَّ. وأَمَّا ما ذَكَرْتَ مِنْ صُحْبَةِ أَبي بَكْرٍ ورِضَاهُ فإِنَّما ذٰلِكَ مَنٌّ مِنَ اللهِ جَلَّ ذِكْرُهُ مَنَّ بِهِ عَلَيَّ، وأَمَّا ما تَرَى مِنْ جَزَعِي فَهُوَ مِنْ أَجلِكَ، ومِنْ أَجْلِ أَصْحابِكَ، واللهِ لَوْ أَنَّ لي طِلاعَ الأَرْضِ ذَهَباً، لافْتَدَيْتُ بِهِ مِنْ عَذَابِ اللهِ عَزَّ وجَلَّ قَبْلَ أَنْ أَراهُ. قالَ حَمَّادُ بنُ زَيْدٍ: حدَّثَنا أَيُّوبُ، عَنِ ابنِ أَبي مُلَيْكَةَ، عَنِ ابنِ عَبَّاسٍ: دَخَلْتُ عَلى عُمَرَ. بهذا.

**3692.** Narrated Al-Miswar bin Makhrama: When 'Umar was stabbed, he showed signs of agony. Ibn 'Abbās, as if intending to encourage 'Umar, said to him, "O chief of the believers! Never mind what has happened to you, you have been in the company of Allāh's Messenger ﷺ and you kept good relations with him and you parted with him (i.e., he died) while he was pleased with you. Then you were in the company of Abū Bakr and kept good relations with him and you parted with him (i.e., he died) while he was pleased with you. Then you were in the company of the Muslims, and you kept good relations with them, and if you leave them, you will leave them while they are pleased with you." 'Umar said, (to Ibn 'Abbās), "As for what you have said about the company of Allāh's Messenger ﷺ and his being pleased with me, it is a favour, Allāh تعالى did to me; and as for what you have said about the company of Abū Bakr and his being pleased with me, it is a favour, Allāh جَلَّ ذِكْرُهُ did to me; and concerning my impatience which you see, is because of you and your companions. By Allāh! If (at all) I had gold equal to the earth (quantity), I would have ransomed myself with it from the punishment of Allāh عَزَّ وجَلَّ before I meet Him."

**3693.** Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: While I was with the Prophet ﷺ in one of the gardens f Al-Madīna, a man came and asked me to open the gate. The Prophet ﷺ said to me, "Open the gate for him and give him the glad tidings that he will enter Paradise." I opened (the gate) for him, and behold! It was Abū Bakr. I informed him of the glad tidings the Prophet ﷺ had said, and he praised and thanked Allāh. Then another man came and asked me to open the gate. The Prophet ﷺ said to me, "Open (the gate) and give him the glad tiding of entering Paradise." I opened (the gate) for him, and behold! It was 'Umar. I informed him of what the Prophet ﷺ had said, and he praised and thanked Allāh. Then another man came and asked me to open the gate . The Prophet ﷺ said to me, "Open (the gate) for him and inform him of the glad tidings of entering Paradise with a calamity which will befall him." Behold! It was 'Uthmān. I informed him of what Allāh's Messenger ﷺ had said. He praised and thanked Allāh and said, "It is Allāh Whose Help I seek."

**٣٦٩٣ - حدَّثنا** يُوسُفُ بنُ مُوسَى: حدَّثنا أَبُو أُسامَةَ قالَ: حدَّثني عُثمانُ بنُ غِياثٍ: حدَّثنا أَبُو عُثمانَ النَّهْدِيُّ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في حائِطٍ مِنْ حِيطانِ المَدِينَةِ فجاءَ رَجُلٌ فاسْتَفْتَحَ فَقالَ النَّبِيُّ ﷺ: «افْتَحْ لَهُ وبَشِّرْهُ بالجَنَّةِ» فَفَتَحْتُ لَهُ، فإِذَا هُوَ أَبُو بكْرٍ فَبَشَّرْتُهُ بِما قالَ النَّبِيُّ ﷺ فَحَمِدَ اللهَ. ثُمَّ جاءَ رَجُلٌ فاسْتَفْتَحَ فَقالَ النَّبِيُّ ﷺ: «افْتَحْ لَهُ وبَشِّرْهُ بالجَنَّةِ» فَفَتَحْتُ لَهُ، فإِذَا هُوَ عُمَرُ فأَخْبَرْتُهُ بِما قالَ النَّبِيُّ ﷺ فَحَمِدَ اللهَ. ثُمَّ اسْتَفْتَحَ رَجُلٌ فَقالَ لي: «افْتَحْ لَهُ وبَشِّرْهُ بالجَنَّةِ عَلى بَلْوَى تُصِيبُهُ»، فإِذَا عُثمانُ فأَخْبَرْتُهُ بِما قالَ رَسُولُ اللهِ ﷺ فَحَمِدَ اللهَ ثُمَّ قالَ: اللهُ المُسْتَعانُ. [راجع: ٣٦٧٤]

**3694.** Narrated 'Abdullāh bin Hishām: We were with the Prophet ﷺ while he was holding 'Umar bin Al-Khaṭṭāb by the hand.

**٣٦٩٤ - حدَّثنا** يَحْيَى بنُ سُلَيمانَ قالَ: حدَّثني ابنُ وَهْبٍ قالَ: أَخْبَرَني حَيْوَةُ قالَ: حدَّثني أَبُو عَقِيلٍ زُهْرَةُ بنُ مَعْبَدٍ أَنَّهُ سَمِعَ جَدَّهُ عَبْدَ اللهِ بنَ هِشامٍ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ وهُوَ آخِذٌ بِيَدِ عُمَرَ بنِ الخَطَّابِ. [انظر: ٦٢٦٤، ٦٦٣٢]

### (7) CHAPTER. The virtues of 'Uthmān bin 'Affān Abī 'Amr Al-Qurashī رَضِيَ اللهُ عَنْهُ.

### (٧) بابُ مَناقِبِ عُثمانَ بنِ عَفَّانَ أَبي عَمْرٍو القُرَشِيِّ رَضِيَ اللهُ عَنْهُ

The Prophet ﷺ said, "He who digs the well of Rūma will have Paradise." 'Uthmān dug it. He also said, "He who equips the

وقالَ النَّبِيُّ ﷺ: «مَنْ يَحْفِرْ بِئْرَ رُومَةَ فَلَهُ الجَنَّةُ»، فَحَفَرَها عُثمانُ.

army of *Al-'Usra* (i.e., Ghazwā of Tabūk) will have Paradise." 'Uthmān equipped it.

**3695.** Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ entered a garden and ordered me to guard its gate. A man came and asked permission to enter. The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was Abū Bakr. Another man came and asked the permission to enter. The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was 'Umar. Then another man came, asking the permission to enter. The Prophet ﷺ kept silent for a short while and then said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him." Behold! It was 'Uthmān bin 'Affān. ('Āṣim, in another narration said that the Prophet ﷺ was sitting in a place where there was water, and he was uncovering both his knees or his knee, and when 'Uthmān entered, he covered them).

**3696.** Narrated 'Ubaidullāh bin 'Adī bin Al-Khiyār: Al-Miswar bin Makhrama and 'Abdur-Raḥmān bin Al-Aswad bin 'Abd Yaghūth said (to me), "What forbids you to talk to 'Uthmān about his brother Al-Walīd because people have talked much about him?" So, I went to 'Uthmān and when he went out for *Salāt* (prayer) I said (to him), "I have something to say to you and it is a piece

وقالَ: «مَنْ جَهَّزَ جَيْشَ العُسْرَةِ فَلَهُ الجَنَّةُ»، فَجَهَّزَهُ عُثمانُ.

**٣٦٩٥** - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيدٍ، عَنْ أَيُّوبَ، عَنْ أَبي عُثمانَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ أَنَّ النَّبيَّ ﷺ دَخَلَ حائِطاً وأَمَرَني بِحِفْظِ بابِ الحَائِطِ فَجاءَ رَجُلٌ يَسْتَأْذِنُ فَقالَ: «ائْذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ»، فإِذَا أَبُو بَكْرٍ. ثُمَّ جاءَ آخَرُ يَسْتَأْذِنُ فَقالَ: «ائذنْ لَهُ وبَشِّرْهُ بالجَنَّةِ»، فإِذَا عُمَرُ. ثُمَّ جاءَ آخَرُ يَسْتَأْذِنُ فَسَكَتَ هُنَيْهَةً ثُمَّ قالَ: «ائْذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ عَلى بَلْوَى سَتُصِيبُهُ»، فإِذَا عُثمانُ بنُ عَفَّانَ. [راجع: ٣٦٧٤]

قالَ حَمَّادٌ: وحدَّثَنا عاصِمٌ الأَحْوَلُ وعَلِيُّ بنُ الحَكَمِ: سَمِعَا أَبا عُثمانَ يُحَدِّثُ عَنْ أَبي مُوسَى بِنَحْوِهِ. وزَادَ فِيهِ عاصِمٌ أَنَّ النَّبيَّ ﷺ كانَ قاعِداً في مَكانٍ فِيهِ ماءٌ قَدْ كَشَفَ عَنْ رُكْبَتَيْهِ أَوْ رُكْبتِهِ فَلَمَّا دَخَلَ عُثمانُ غَطَّاها.

**٣٦٩٦** - حدَّثَني أَحْمَدُ بنُ شَبيبِ بنِ سَعيدٍ: حدَّثَني أَبي عَنْ يُونُسَ: قالَ ابنُ شِهابٍ: أَخْبَرَني عُرْوَةُ أَنَّ عُبَيْدَ اللهِ بنَ عَدِيِّ بنِ الخيارِ أَخْبَرَهُ: أَنَّ المِسْوَرَ بنَ مَخْرَمَةَ وعَبْدَ الرَّحْمٰنِ بنَ الأَسْوَدِ بنِ عَبْدِ يَغُوثَ قالا: ما

يمْنَعُكَ أَنْ تُكَلِّمَ عُثمانَ لأَخِيهِ الوَلِيدِ فَقَدْ أَكْثَرَ النَّاسُ فِيهِ؟ فَقَصَدْتُ لِعُثمانَ حتَّى خَرَجَ إِلى الصَّلاةِ. قُلْتُ: إِنَّ لي إِلَيْكَ حاجَةً وهِيَ نَصِيحَةٌ لكَ. قالَ: يا أَيُّها المَرْءُ مِنْكَ - قالَ مَعْمَرٌ: أُراهُ قالَ: أَعُوذُ باللهِ مِنْكَ - فانْصَرَفْتُ فَرَجَعْتُ إِلَيهِمَا إِذْ جاءَ رَسُولُ عُثمانَ فأَتَيْتُهُ. فَقالَ: ما نَصِيحَتُكَ؟ فَقُلْتُ: إِنَّ اللهَ سُبْحانَه بَعَثَ مُحَمَّداً ﷺ بالحَقِّ وأَنْزَلَ عَلَيْهِ الكِتابَ وكُنْتَ مِمَّنِ اسْتَجابَ للهِ ولِرَسُولِهِ ﷺ فَهاجَرْتَ الهِجْرَتَيْنِ، وصَحِبْتَ رَسُولَ اللهِ ﷺ ورَأَيْتَ هَدْيَهُ. وقَدْ أَكْثَرَ النَّاسُ في شَأْنِ الوَلِيدِ، قالَ: أَدْرَكْتَ رَسُولَ اللهِ ﷺ؟ قُلْتُ: لا، ولكِنْ خَلَصَ إِلَيَّ مِنْ عِلْمِهِ ما يَخْلُصُ إِلى العَذْراءِ في سِتْرِها. قالَ: أَمَّا بَعْدُ فإِنَّ اللهَ بَعَثَ مُحَمَّداً ﷺ بالحَقِّ، فَكُنْتُ مِمَّنِ اسْتَجابَ للهِ ولِرَسُولِهِ ﷺ وآمَنْتُ بِما بُعِثَ بِهِ وهاجَرْتُ الهِجْرَتَيْنِ كما قُلْتَ، وصَحِبْتُ رَسُولَ اللهِ ﷺ وبايَعْتُهُ فَواللهِ ما عَصَيْتُهُ ولا غَشَشْتُهُ حتَّى تَوَفَّاهُ اللهُ. ثُمَّ أَبُو بَكْرٍ مِثْلُهُ ثُمَّ عُمَرُ مِثْلُهُ ثُمَّ اسْتُخْلِفْتُ، أَفَلَيْسَ لي مِنَ الحَقِّ مِثْلُ الَّذِي لَهُمْ؟ قُلْتُ: بَلَى. قالَ: فَما هٰذِهِ الأَحادِيثُ الَّتي تَبْلُغُنِي عَنْكُمْ؟ أَمَّا ما ذَكَرْتَ مِنْ شَأْنِ

of advice for you." 'Uthmān said, "O man, from you." (Ma'mar said: I see that he said, "I seek refuge with Allāh from you.") So I left him and went to them. Then the messenger of 'Uthmān came and I went to him (i.e., 'Uthmān), 'Uthmān asked, "What is your advice?" I replied, "Allāh sent Muḥammad ﷺ with the Truth, and revealed the Divine Book (i.e., the Qur'ān) to him, and you were amongst those who followed Allāh and His Messenger, and you participated in the two emigrations (to Ethiopia and to Al-Madīna) and enjoyed the company of Allāh's Messenger ﷺ and saw his way. No doubt, the people are talking much about Al-Walīd." 'Uthmān said, "Did you receive your knowledge directly from Allāh's Messenger ﷺ?" I said, "No, but his knowledge did reach me and it reached (even) to a virgin in her seclusion." 'Uthmān said, "*Amma Ba'du*" (then after), Allāh sent Muḥammad ﷺ with the Truth, and I was amongst those who followed Allāh and His Messenger and I believed in whatever he (i.e., the Prophet ﷺ) was sent with, and participated in two emigrations, as you have said, and I enjoyed the company of Allāh's Messenger ﷺ and gave the *Bai'a* (pledge) to him. By Allāh! I never disobeyed him, nor did I cheat him till Allāh took him unto Him. Then I treated Abū Bakr and then 'Umar similarly and then I was made caliph. So, don't I have rights similar to theirs?" I said, "Yes." He said, "Then what are these talks reaching me from you people? Now, concerning what you mentioned about the question of Al-Walīd, if Allāh will, I shall deal with him according to what is right." Then he called 'Alī and ordered him to flog him, and 'Alī flogged him (i.e., Al-Walīd) eighty lashes.

الوَلِيدِ فَسَنأخُذُ فِيهِ بالحَقِّ إنْ شاءَ اللهُ تعالى. ثُمَّ دَعا عَلِيّاً فأمَرَهُ أنْ يَجْلِدَ فَجَلَدَهُ ثَمانِينَ. [انظر: ٣٨٧٢، ٣٩٢٧]

**3697.** Narrated Anas رَضِيَ الله عَنْهُ: Allāh's Messenger ﷺ ascended the (mountain) of Uḥud with Abū Bakr, 'Umar and 'Uthmān and it shook. Allāh's Messenger ﷺ said, "Be calm, O Uḥud!" I think he struck it with his foot and added, "There is none on you but a Prophet, a *Ṣiddīq* and two martyrs." (The two martyrs were 'Umar and 'Uthmān) (See *Ḥadīth* No.3675)

٣٦٩٧ - **حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سَعِيدٍ، عَنْ قَتادَةَ: أنَّ أنَساً رَضِيَ اللهُ عَنْهُ حدَّثَهُمْ قالَ: صَعِدَ رَسُولُ اللهِ ﷺ أُحُداً ومَعَهُ أبُو بكْرٍ وعُمَرُ وعُثمانُ فَرَجَفَت فَقالَ: «اسْكُنْ أُحُدُ - أظُنُّهُ ضَرَبَهُ بِرِجْلِه - فَلَيْسَ عَلَيْكَ إلَّا نَبِيٌّ وصِدِّيقٌ وشَهِيدَانِ». [راجع: ٣٦٧٥]

**3698.** Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: During the lifetime of the Prophet ﷺ we considered nobody as equal to Abū Bakr and then 'Umar and then 'Uthmān (coming next to him in superiority), and then we used not to differentiate between the Companions of the Prophet ﷺ.

٣٦٩٨ - **حدَّثني** مُحَمَّدُ بنُ حاتِمِ بنِ بَزِيعٍ: حدَّثنا شاذانُ: حدَّثنا عَبْدُ العَزِيزِ ابنُ أبي سَلَمَةَ المَاجِشونُ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا في زَمَنِ النَّبِيِّ ﷺ لا نَعْدِلُ بأبي بكْرٍ أحَداً، ثُمَّ عُمَرَ ثُمَّ عُثمانَ، ثُمَّ نَترُكُ أصْحابَ النَّبِيِّ ﷺ لا نُفاضِلُ بَيْنَهُمْ. [راجع: ٣٦٥٥، ٣١٣٠]

تابَعَهُ عَبْدُ اللهِ بنُ صالِحٍ عَنْ عَبْدِ العَزِيزِ.

**3699.** Narrated 'Uthmān, the son of Mauhab: An Egyptian who came and performed the *Ḥajj* (pilgrimage) to the House (Ka'bah at Makkah) saw some people sitting. He enquired, "Who are these people?" Somebody said, "They are the Quraish." He said, "Who is the old man sitting amongst them?" The people replied, "He is 'Abdullāh bin 'Umar." He said, "O

٣٦٩٩ - **حدَّثنا** مُوسَى: حدَّثنا أبُو عَوانَةَ: حدَّثنا عُثمانُ هُوَ ابنُ مَوْهَبٍ قالَ: جاءَ رَجُلٌ مِنْ أهْلِ مِصْرَ وَحَجَّ البَيْتَ فَرَأى قَوْماً جُلُوساً فَقالَ: مَنْ هٰؤلاءِ القَوْمُ؟ قالَ: هٰؤلاءِ قُرَيْشٌ، قالَ: فَمَنِ الشَّيْخُ فِيهِمْ؟

قالُوا: عَبْدُ اللهِ بنُ عُمَرَ. قالَ: يا ابنَ عُمَرَ، إنِّي سائِلُكَ عَنْ شَيْءٍ فَحَدِّثْني عَنْهُ هَلْ تَعْلَمُ أَنَّ عُثمانَ فَرَّ يَوْمَ أُحُدٍ؟ قالَ: نَعَمْ، فَقالَ: تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَدْرٍ ولَمْ يَشْهَدْ؟ قالَ: نَعَمْ، قَالَ الرَّجُلُ: هَلْ تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَمْ يَشْهَدْها؟ قالَ: نَعَمْ، قالَ: اللهُ أَكْبَرُ. قالَ ابنُ عُمَرَ: تَعالَ أُبَيِّنْ لكَ. أَمَّا فِرارُهُ يَوْمَ أُحُدٍ، فأَشْهَدُ أَنَّ اللهَ عَفا عَنْهُ وغَفَرَ لَهُ. وأَمَّا تَغَيُّبُهُ عَنْ بَدْرٍ فإِنَّهُ كانَ تَحْتَهُ بِنْتُ رَسُولِ اللهِ ﷺ وكانَتْ مَرِيضَةً. فَقالَ لَهُ رَسُولُ اللهِ ﷺ: «إنَّ لكَ أَجْرَ رَجُلٍ ممَّن شَهِدَ بَدْراً وسَهْمَهُ». وأَمَّا تَغَيُّبُهُ عنْ بَيْعَةِ الرِّضْوانِ فَلَوْ كانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثمانَ لَبَعَثَهُ مَكانَهُ، فَبَعَثَ رَسُولُ اللهِ ﷺ عُثمانَ وكانَتْ بَيْعَةُ الرِّضْوَانِ بَعْدَما ذَهَبَ عُثمانُ إلى مَكَّةَ، فَقالَ رَسُولُ اللهِ ﷺ بِيَدِهِ اليُمْنَى: «هذِهِ يَدُ عُثمانَ»، فَضَرَبَ بِها عَلى يَدِهِ فَقالَ: «هذِهِ لِعُثمانَ». فَقالَ لَهُ ابنُ عُمَرَ: اذْهَبْ بِها الآنَ مَعَكَ.

حَدَّثَنا مُسدد حَدَّثَنا يَحيي عَن سعيد عن قتادة أن أنسا رَضِيَ اللهُ عَنْهُ حَدَّثَهُمْ قَالَ صَعِدَ رَسُولُ اللهِ ﷺ

Ibn 'Umar! I want to ask you about something; please tell me about it. Do you know that 'Uthmān fled away on the day (of the battle) of Uḥud?" Ibn 'Umar said, "Yes." The (Egyptian) man said, "Do you know that 'Uthmān was absent on the day (of the battle) of Badr and did not join it?" Ibn 'Umar said, "Yes." The man said, "Do you know that he failed to attend *Ar-Riḍwān* Pledge and did not witness it (i.e., *Ḥudaibiya* Pledge)?" Ibn 'Umar said, "Yes." The man said, "*Allāhu Akbar!*" Ibn 'Umar said, "Let me explain to you (all these three things). As for his flight on the day of Uḥud, I testify that Allāh has excused him and forgiven him; and as for his absence from the (battle of) Badr, it was due to the fact that the daughter of Allāh's Messenger ﷺ was his wife and she was sick then, Allāh's Messenger ﷺ said to him, 'You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).' As for his absence from *Ar-Riḍwān* Pledge, had there been any person in Makkah more respectable than 'Uthmān (to be sent as a representative), Allāh's Messenger ﷺ would have sent him instead of him. No doubt, Allāh's Messenger ﷺ had sent him, and the incident of *Ar-Riḍwān* Pledge happened after 'Uthmān had gone to Makkah. Allāh's Messenger ﷺ held out his right hand saying, 'This is 'Uthmān's hand.' He stroke his (other) hand with it saying, 'This (pledge) is on behalf of 'Uthmān.'" Then Ibn 'Umar said to the man, "Bear (these) excuses in mind with you."[1]

Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ ascended the (mountain) of Uḥud with Abū Bakr, 'Umar and 'Uthmān

(1) (H. 3699) Ibn 'Umar agreed that 'Uthmān had been absent in these three cases referred to by the Egyptian, but at the same time he defended him and proved that 'Uthmān was no longer to blame for that.

*Ḥawdaj* and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. So, those people did not feel the difference in the heaviness of the *Ḥawdaj* while lifting it, and they put it near the camel. At that time I was still a young lady. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone. Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So, I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Ṣafwān bin Al-Mu'aṭṭal As-Sulamī, Adh-Dhakwānī was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited *Istirjā'* (i.e., *Innā lillāhi wa innā ilaihi rāji'ūn*)[1] as soon as he recognized me. I veiled my face with my head cover at once, and by Allāh, we did not speak a single word, and I did not hear him saying any word besides his *Istirjā'*. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest).

(Because of the event) some people brought destruction upon themselves[2] and

مَعَه، قالَتْ عائِشَة: فأَقْرَعَ بَيْنَنا في غَزْوَةٍ غَزَاها فَخَرَجَ فِيها سَهْمي فَخَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ بَعْدَما أُنْزِلَ الحِجابُ. فَكُنْتُ أُحْمَلُ في هَوْدَجي وَأُنْزَلُ فِيهِ، فَسِرْنا حَتَّى إذَا فَرَغَ رَسُولُ اللهِ ﷺ مِنْ غَزْوَتِهِ تِلْكَ وقَفَلَ دَنَوْنا مِنَ المَدِينَةِ قافِلِينَ آذَنَ لَيْلَةً بالرَّحِيلِ. فَقُمْتُ حِينَ آذَنُوا بالرَّحِيلِ فَمَشَيْتُ حتَّى جاوَزْتُ الجَيْشَ فَلَمَّا قَضَيْتُ شَأْني أَقْبَلْتُ إلى رَحْلي فَلَمَسْتُ صَدْرِي، فإذا عِقْدٌ لي مِن جَزْعِ ظَفارِ قَدِ انْقَطَعَ. فَرَجَعْتُ فالتَمَسْتُ عِقْدِي فَحَبَسَني ابْتِغاؤُهُ، قالَتْ: وأَقْبَلَ الرَّهْطُ الذِينَ كانُوا يُرَحِّلُوني فاحْتَمَلُوا هَوْدَجِي فَرَحلُوهُ عَلى بَعِيْري الذِي كُنْتُ أَرْكَبُ عليهِ وهُمْ يَحْسِبُونَ أَنِّي فِيهِ. وكانَ النِّساءُ إذْ ذاكَ خِفافاً لَمْ يُهَبَّلْنَ ولَمْ يَغْشَهُنَّ اللَّحْمُ إنَّما يأْكُلْنَ العُلْقَةَ مِنَ الطَّعام فَلَمْ يَسْتَنْكِرِ القَوْمُ خِفَّةَ الهَوْدَجِ حِينَ رَفَعُوهُ وحَمَلُوهُ، وكُنْتُ جارِيةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الجَمَلَ فَسارُوا ووجَدْتُ عِقْدِي بَعْدَما اسْتَمَرَّ الجَيْشُ، فَجِئْتُ مَنازِلَهُمْ ولَيْسَ بِها مِنْهُمْ داعٍ ولا مُجِيبٌ، فَتَيَمَّمْتُ مَنزِلي الذِي كُنْتُ بِهِ وظَنَنْتُ أَنَّهُمْ سَيَفْقِدُوني

(1) (H. 4141) This saying literally means "Truly to Allāh we belong and truly, to Him we shall return (2 : 156)". It is recommended to be said when one is in distress or difficulty.

(2) (H. 4141) By slandering 'Āishah.

the one who spread the *Ifk* (i.e., slander) more, was 'Abdullāh bin Ubaī Ibn Salūl.

['Urwa said, "The people propagated the slander and talked about it in his (i.e., 'Abdullāh's) presence and he confirmed it and listened to it and asked about it to let it prevail." 'Urwa also added, "None was mentioned as members of the slanderous group besides ('Abdullāh) except Ḥassān bin Thābit and Misṭaḥ bin Uthātha and Ḥamna bint Jaḥsh along with others about whom I have no knowledge, but they were a group as Allāh تعالى said: 'And as for him who has the greater share therein' (V.24:11) (the slander) was 'Abdullāh bin Ubaī bin Salūl." 'Urwa added, "'Āishah disliked to have Ḥassān abused in her presence and she used to say, 'It was he who said: My father and his (i.e., my father's) father and my honour are all for the protection of Muḥammad's honour from you.'"]

'Āishah added, "After we returned to Al-Madīna, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the usual kindness from Allāh's Messenger ﷺ which I used to receive when I got sick. (But now) Allāh's Messenger ﷺ would only come, greet me and say,' How is that (lady)?' and leave. That roused my doubts, but I did not discover the evil (i.e., slander) till I recovered from my ailment and I went out with Umm Misṭaḥ to Al-Manāṣi' where we used to answer the call of nature, and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our, was similar to the habits of the old Arabs living in the open country (or away from houses), for it would be troublesome

فَيَرْجِعُونَ إليّ. فَبَيْنا أنا جالسَةٌ في مَنزِلي غَلَبَتْني عَيْني فَنِمْتُ، وكانَ صَفْوانُ بنُ المعَطَّلِ السُّلَميُّ ثُمَّ الذَّكْوانِيُّ مِنْ وَرَاءِ الجَيْشِ، فأَصْبَحَ عندَ مَنزِلي فَرَأى سَوَادَ إنْسانٍ نائم فَعَرَفَني حينَ رَآني، وكانَ رَآني قَبْلَ الحِجابِ، فاسْتَيْقَظْتُ باسْتِرْجاعِهِ حينَ عَرَفَني فَخَمَّرْتُ وَجْهي بِجِلْبابي، وواللهِ ما تَكَلَّمْنا بِكَلِمَةٍ ولا سَمِعْتُ مِنْهُ كَلِمَةً غيرَ اسْتِرْجاعِهِ، وهَوَى حتَّى أَناخَ رَاحِلَتَهُ فَوَطِئَ عَلى يَدِها فَقُمْتُ إلَيها فَرَكِبْتُها. فانطَلَقَ يَقُودُ بي الرَّاحِلَةَ حتَّى أَتَينا الجَيْشَ مُوغِرِينَ في نَحْرِ الظَّهيرَةِ وهُمْ نُزُولٌ، قالَتْ: فَهَلَكَ مَنْ هَلَكَ. وكانَ الذي تَوَلَّى كِبْرَ الإفْكِ عَبْدَ اللهِ بنَ أُبَيّ ابنَ سَلُولَ. قالَ عُرْوَةُ: أُخبِرْتُ أنَّهُ كانَ يُشاعُ ويُتَحَدَّثُ بهِ عِنْدَهُ فَيُقِرُّهُ ويَسْتَمِعُهُ ويَسْتَوشيهِ. وقالَ عُرْوَةُ أيْضاً: لَمْ يُسَمَّ مِنْ أَهْلِ الإفْكِ أيْضاً إلَّا حَسَّانُ بنُ ثابتٍ، ومِسْطَحُ بنُ أثاثَةَ، وحَمْنَةُ بِنْتُ جَحْشٍ في ناسٍ آخَرينَ لا عِلْمَ لي بِهِمْ غيرَ أنَّهُمْ عُصْبَةٌ كما قالَ اللهُ تَعالى، وإنَّ كِبْرَ ذٰلكَ يُقالُ: عَبْدُ اللهِ بنُ أُبَيِّ بنُ سَلُولَ. قالَ عُرْوَةُ: كانَتْ عائِشَةُ تَكْرَهُ أنْ يُسَبَّ عِنْدَها حَسَّانُ، وتَقُولُ: إنَّهُ الذي قالَ:

for us to take latrines near our houses. So, I and Umm Misṭaḥ who was the daughter of Abū Ruhm bin Al-Muṭṭalib bin 'Abd Manāf, whose mother was the daughter of Ṣakhr bin 'Āmir and the aunt of Abū Bakr Aṣ-Ṣiddīq and whose son was Misṭaḥ bin Uthātha bin 'Abbād bin Al-Muṭṭalib, went out. I and Umm Misṭaḥ returned to my house after we finished answering the call of nature. Umm Misṭaḥ stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Misṭaḥ be ruined!' I said, 'What a miserable word you have said. Do you abuse a man who took part in (the battle of) Badr?' On that she said, 'O Hantāh (you there)! Didn't you hear what he (i.e., Misṭaḥ) said?' I said, 'What did he say?' Then she told me the slander of the people of *Ifk*. So my ailment was aggravated, and when I reached my home, Allāh's Messenger ﷺ came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. Allāh's Messenger ﷺ allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself, that they (i.e., women) would find faults with her.' I said, '*Subḥān Allāh*! Are the people really talking in this way?' I kept on weeping that night till dawn, I could neither stop weeping nor sleep, then in the morning again, I kept on weeping. (When the Divine Revelation was delayed), Allāh's Messenger ﷺ called 'Alī bin Abī Ṭālib and Usāma bin Zaid to ask and consult them about divorcing me. Usāma bin Zaid said what he knew of my innocence, and the respect he had for me. Usāma said, '(O

فَإِنَّ أَبِي وَوَالِدَهُ وَعِرْضِي
لِعِرْضِ مُحَمَّدٍ مِنْكُم وِقَاءُ

قَالَتْ عَائِشَةُ: فَقَدِمْنَا المدِينَةَ فَاشْتَكَيْتُ حِينَ قَدِمْتُ شَهْراً، وَالنَّاسُ يُفِيضُونَ فِي قَوْلِ أَصْحَابِ الإِفْكِ لا أَشْعُرُ بِشَيْءٍ مِنْ ذٰلِكَ وَهُوَ يَرِيبُنِي فِي وَجَعِي أَنِّي لا أَعْرِفُ مِنْ رَسُولِ اللهِ ﷺ اللُّطْفَ الذِي كُنْتُ أَرَى مِنْهُ حِينَ أَشْتَكِي، إِنَّمَا يَدْخُلُ عَلَيَّ رَسُولُ اللهِ ﷺ فَيُسَلِّمُ ثُمَّ يَقُولُ: «كَيْفَ تِيكُمْ؟» ثُمَّ يَنْصَرِفُ، فَذٰلِكَ يُرِيبُنِي وَلا أَشْعُرُ بِالشَّرِّ حَتَّى خَرَجْتُ حِينَ نَقَهْتُ، فَخَرَجْتُ مَعَ أُمِّ مِسْطَحٍ قِبَلَ المَنَاصِعِ، وَكَانَ مُتَبَرَّزَنَا وَكُنَّا لا نَخْرُجُ إِلَّا لَيْلاً إِلَى لَيْلٍ، وَذٰلِكَ قَبْلَ أَنْ نَتَّخِذَ الكُنُفَ قَرِيباً مِنْ بُيُوتِنَا. قَالَتْ: وَأَمْرُنَا أَمْرُ العَرَبِ الأُوَلِ فِي البَرِّيَّةِ قِبَلَ الغَائِطِ، وَكُنَّا نَتَأَذَّى بِالكُنُفِ أَنْ نَتَّخِذَهَا عِنْدَ بُيُوتِنَا، قَالَتْ: فَانْطَلَقْتُ أَنَا وَأُمُّ مِسْطَحٍ وَهِيَ ابْنَةُ أَبِي رُهْمِ بنِ المُطَّلِبِ بنِ عَبْدِ مَنَافٍ وَأُمُّهَا بِنْتُ صَخْرِ بنِ عَامِرٍ خَالَةُ أَبِي بَكْرٍ الصِّدِّيقِ، وَابْنُهَا مِسْطَحُ بنُ أُثَاثَةَ بنِ عَبَّادِ بنِ المُطَّلِبِ. فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ قِبَلَ بَيْتِي حِينَ فَرَغْنَا مِنْ شَأْنِنَا فَعَثَرَتْ أُمُّ مِسْطَحٍ فِي مِرْطِهَا فَقَالَتْ: تَعِسَ مِسْطَحٌ، فَقُلْتُ لَهَا: بِئْسَ مَا قُلْتِ، أَتَسُبِّينَ رَجُلاً شَهِدَ

بَدْراً؟ فَقالَتْ: أَيْ هَنْتاهْ ولم تَسْمَعِي ما قالَ؟ قالتْ: وقُلْتُ: ما قالَ؟ فأَخْبرَتْني بِقَوْلِ أَهْلِ الإِفْكِ، قالَتْ: فازْدَدْتُ مَرَضاً عَلى مَرَضِي فَلَمَّا رَجَعْتُ إلى بَيْتِي دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَسَلَّمَ ثُمَّ قالَ: «كَيْفَ تِيكُمْ؟» فَقُلْتُ لَهُ: أَتَأْذَنُ لي أَنْ آتِيَ أَبَوَيَّ؟ قالَتْ: وأُرِيدُ أَنْ أَسْتَيْقِنَ الخَبَرَ مِنْ قِبَلِهِما، قالَتْ: فأَذِنَ لي رَسُولُ اللهِ ﷺ فَقُلتُ لأُمِّي: يا أُمَّتاهُ، ماذا يَتَحَدَّثُ النَّاس؟ قالَتْ: يا بُنَيَّةُ، هَوِّنِي عَلَيْكِ فَوَاللهِ لَقَلَّما كانَت امْرَأَةٌ قَطُّ وضِيئَةً عِنْدَ رَجُلٍ يُحِبُّها، لَها ضَرائِرُ إلا أَكْثَرْنَ عَلَيها، قالَتْ: فَقُلْتُ: سُبْحانَ اللهِ، أَوَ لَقَدْ تَحَدَّثَ النَّاس بِهٰذا؟ قالَتْ: فَبَكَيْتُ تِلْكَ اللَّيْلَةَ حَتَّى أَصْبَحْتُ لا يَرْقأُ لي دَمْعٌ ولا أَكْتَحِلُ بِنَوْمٍ، ثُمَّ أَصْبَحْتُ أَبْكِي، قالَتْ: ودَعا رَسُولُ اللهِ ﷺ عَلِيَّ بنَ أَبي طالِبٍ رَضِيَ اللهُ عَنْهُ وأُسامَةَ بنَ زَيْدٍ، حِينَ اسْتَلْبَثَ الوَحْيُ يَسْأَلُهما ويَسْتَشِيرُهُما في فِراقِ أَهْلِهِ. قالَتْ: فأَمَّا أُسامَةُ فأَشارَ عَلى رَسُولِ اللهِ ﷺ بالذِي يَعْلَمُ مِنْ بَراءَةِ أَهْلِهِ، وبالذِي يَعْلَمُ لهُم في نَفْسِهِ. فَقالَ أُسامَةُ: أَهلكَ ولا نَعْلَمُ إلَّا خَيراً. وأَمَّا عَلِيٌّ فَقالَ: يا رَسُولَ اللهِ، لَمْ يُضَيِّقِ اللهُ عَلَيْكَ والنِّساءُ سِواها كَثِيرٌ، وسَلِ

Allāh's Messenger!) She is your wife, and we do not know anything except good about her.' 'Alī bin Abī Ṭālib said, 'O Allāh's Messenger! Allāh does not put you in difficulty, and there are plenty of women other than she, yet, ask the maid servant ('Āishah's slave-girl) who will tell you the truth.' On that Allāh's Messenger called Barīra (i.e., the maid servant) and asked, 'O Barīra! Did you ever see anything which aroused your suspicion?' Barīra said to him, 'By Him Who has sent you with the Truth. I have never seen anything in her (i.e., 'Āishah) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.' So, on that day, Allāh's Messenger ﷺ got up on the pulpit and complained about 'Abdullāh bin Ubai (bin Salūl) before his Companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allāh, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he never used to enter my home except in my company.' Sa'd bin Mu'ādh, the brother of Banū 'Abd-Al-Ashhal got up and said, 'O Allāh's Messenger! I will relieve you from him; if he is from the tribe of Al-Aūs, then I will chop his head off, and if he is from our brothers, i.e., Al-Khazraj, then order us, and we will fulfil your order.' On that, a man from Al-Khazraj got up. Umm Ḥassān, was his cousin sister and he was from his branch-tribe, and he was Sa'd bin 'Ubāda, chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sa'd (bin Mu'ādh), 'By Allāh, you have told a lie; you shall not and cannot kill him. If he belonged to your

people, you would not wish him to be killed.' On that, Usaid bin Ḥuḍair who was the cousin of Sa'd (bin Mu'ādh) got up and said to Sa'd bin 'Ubāda, 'By Allāh! You are a liar! We will surely kill him, and you are a hypocrite arguing on behalf of hypocrites.' On this, the two tribes of Al-Aūs and Al-Khazraj got so much excited that they were about to fight while Allāh's Messenger ﷺ was standing on the pulpit. Allāh's Messenger ﷺ kept on quietening them till they became silent and so did he. All that day I kept on weeping, neither my tears ceased nor I could sleep.

In the morning, my parents were with me and I wept for two nights and a day, neither my tears ceased nor I could sleep till I thought that my liver would burst from weeping. While my parents were sitting with me and I was weeping, an *Anṣārī* woman asked my permission to enter, and I allowed her to come in. She came in, and sat down and started weeping with me. While we were in this state, Allāh's Messenger ﷺ came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Revelation came to him about my case. Allāh's Messenger ﷺ then recited *Tashahhud* (i.e., *Lā ilāha illallāh wa anna Muḥammad-ur-Rasūl Allah* – none has the right to be worshipped but Allāh and Muḥammad is Allāh's Messenger) and then said, *'Ammā Ba'du*, O 'Āishah! I have been informed such and such about you; if you are innocent, then soon Allāh will reveal your innocence, and if you have committed a sin, then repent to Allāh and ask Him for forgiveness, for when a person confesses his sins and asks Allāh for forgiveness, Allāh accepts his repentance.' When Allāh's Messenger ﷺ finished his speech, my tears ceased flowing completely

الجارِيَةَ تَصْدُقْكَ. قالَتْ: فَدَعا رَسُولُ اللهِ ﷺ بَرِيرَةَ فَقالَ: «أي بريرةُ هَلْ رَأيْتِ مِنْ شَيءٍ يُرِيبُكِ؟» قالَتْ لَهُ بَرِيرةُ: والذِي بَعَثَكَ بالحَقِّ ما رَأيْتُ عَلَيها أمْراً قَطُّ أغمِصُهُ غَيْرَ أنَّها جارِيَةٌ حَدِيثَةُ السِّنِّ تَنامُ عن عَجِينِ أهْلِها فَتَأتي الدَّاجِنُ فَتَأكُلُهُ. قالَتْ: فَقامَ رَسُولُ اللهِ ﷺ مِنْ يَومِهِ فاسْتَعْذَرَ مِنْ عَبْدِ اللهِ بنِ أُبَيٍّ وهُوَ عَلى المِنْبَرِ فَقالَ: «يا مَعْشَرَ المُسْلِمِينَ، مَنْ يَعْذِرُني مِنْ رجُلٍ قَدْ بَلَغَني عَنْهُ أذاهُ في أهْلي؟ واللهِ ما عَلِمْتُ عَلى أهلي إلا خَيراً، ولَقَدْ ذَكَرُوا رَجُلاً ما عَلِمْتُ عَلَيْهِ إلَّا خَيراً، وما يَدْخُلُ عَلى أهْلي إلَّا مَعي». فَقامَ سَعْدُ بنُ مُعاذٍ أخُو بَني عَبْدِ الأشْهَلِ، فَقالَ: أنا يا رَسُولَ اللهِ أعْذِرُكَ، فإنْ كانَ مِنَ الأوْسِ ضَرَبْتُ عُنُقَهُ، وإنْ كانَ مِنْ إخْوانِنا مِنَ الخَزْرجِ أمَرْتَنا فَفَعَلْنا أمْرَكَ. قالَتْ: فَقامَ رَجُلٌ مِنَ الخَزْرجِ، وكانَتْ أُمُّ حَسَّانَ بِنْتَ عَمِّهِ مِنْ فَخْذِهِ، وهُوَ سَعْدُ بنُ عُبادَةَ، وهُوَ سَيِّدُ الخَزْرَجِ، قالَتْ: وكانَ قَبْلَ ذٰلكَ رَجُلاً صالحاً ولٰكِنِ احْتَمَلَتْهُ الحَمِيَّةُ فَقالَ لِسَعْدٍ: كَذَبْتَ لَعَمْرُ اللهِ، لا تَقْتُلُهُ ولا تَقْدِرُ عَلى قَتْلِهِ، ولَوْ كانَ مِنْ رَهْطِكَ ما أحْبَبْتَ أنْ يُقْتَلَ. فَقامَ أُسَيْدُ ابنُ حُضَيرٍ وهُوَ ابنُ عَمِّ سَعْدٍ

and there remained not even a single drop of it. I said to my father, 'Reply to Allāh's Messenger ﷺ on my behalf concerning what he has said.' My father said, 'By Allāh, I do not know what to say to Allāh's Messenger ﷺ'. Then I said to my mother, 'Reply to Allāh's Messenger ﷺ on my behalf concerning what he has said.' She said, 'By Allāh, I do not know what to say to Allāh's Messenger ﷺ.' In spite of the fact that I was a young girl and had a little knowledge of the Qur'ān, I said, 'By Allāh, no doubt I know that you heard this (slanderous) speech so that it has got fixed up in your minds and you have taken it as a truth. Now, if I tell you that I am innocent, you will not believe me, and if I confessed to you falsely that I am guilty, and Allāh knows that I am innocent, you will surely believe me. By Allāh, I find no similitude for me and you except that of Yūsuf's (Joseph's) father when he said: "So (for me) patience is most fitting. And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe." (V.12:18). Then I turned to the other side of my bed; hoping that Allāh would prove my innocence. By Allāh, I never thought that Allāh would reveal Divine Revelation in my case, as I considered myself too inferior to be talked of in the Qur'ān. I had hoped that Allāh's Messenger ﷺ might have a dream in which Allāh would prove my innocence. By Allāh, Allāh's Messenger ﷺ had not got up and nobody had left the house before the Divine Revelation came to Allāh's Messenger ﷺ. So, there overtook him the same state which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls, though it was a (cold) wintry day and that was because of the weighty statement which was being revealed to him. When that state of

فَقالَ لِسَعْدِ بنِ عُبادَةَ: كَذَبْتَ لَعَمْرُ
اللهِ، لَنَقْتُلَنَّهُ فإنَّكَ مُنافِقٌ تُجادِلُ عَنِ
المُنافِقِينَ. قالَتْ: فَثارَ الحَيَّانِ
الأوسُ والخَزْرَجُ حتَّى هَمُّوا أَنْ
يَقْتَتِلوا وَرَسُولُ اللهِ ﷺ قائمٌ عَلى
المِنْبرِ، قالَتْ: فَلَمْ يَزَلْ رَسُولُ اللهِ
ﷺ يُخَفِّضُهُمْ حتَّى سَكَتُوا وسَكَتَ،
قالَتْ: فَبَكَيْتُ يَوْمي ذٰلكَ كُلَّهُ لا يَرْقأُ
لي دَمْعٌ ولا أَكْتَحِلُ بِنَومٍ، قالَتْ:
وأَصبَحَ أَبَوايَ عِنْدِي وقَدْ بَكَيْتُ
لَيْلَتَينِ ويَوْماً لا يَرْقَأُ لي دَمْعٌ ولا
أَكْتَحِلُ بِنَوْمٍ حتَّى إنِّي لأظُنُّ أنَّ البُكاءَ
فالِقٌ كَبِدِي، فَبَيْنا أَبَوايَ جالِسانِ
عِنْدِي وأنا أَبْكِي فاسْتَأْذَنَتْ عَلَيَّ
امْرَأَةٌ مِنَ الأَنْصارِ فأذِنْتُ لَها فَجَلَسَتْ
تَبْكِي مَعِي، قالَتْ: فَبَيْنا نَحْنُ عَلى
ذٰلكَ دَخَلَ رَسُولُ اللهِ ﷺ عَلَيْنا فسلَّم
ثُمَّ جَلَسَ، قالَتْ: ولم يَجْلِسْ عِنْدِي
مُنْذُ قِيلَ ما قِيلَ قَبْلَها. وقَدْ لَبِثَ
شَهْراً لا يُوحَى إلَيْهِ في شَأْني بِشَيْءٍ،
قالَتْ: فَتَشَهَّدَ رَسُولُ اللهِ ﷺ حِينَ
جَلَسَ ثُمَّ قالَ: «أَمَّا بَعْدُ، يا عائِشَةُ
إنَّهُ بَلَغَني عَنْكِ كَذَا وكَذَا، فإنْ كُنْتِ
بَرِيئَةً، فَسَيُبَرِّئُكِ اللهُ، وإنْ كُنْتِ
أَلمَمْتِ بِذَنْبٍ فاسْتَغْفِرِي اللهَ وتُوبي
إلَيْهِ. فإنَّ العَبْدَ إذا اعْتَرَفَ، ثُمَّ تابَ
تابَ اللهُ عَلَيْهِ». قالَتْ: فَلَمَّا قَضَى
رَسُولُ اللهِ ﷺ مَقالَتَهُ قَلَصَ دَمْعِي

Allāh's Messenger ﷺ was over, he got up smiling, and the first word he said was, 'O 'Āishah! Allāh has declared your innocence!' Then my mother said to me, 'Get up and go to him (i.e., Allāh's Messenger ﷺ).' I replied, 'By Allāh, I will not go to him, and will not thank but Allāh'. So Allāh revealed the ten Verses: 'Verily! Those who brought forth the slander (against 'Āishah رضي الله عنها) are a group among you…' (V.24:11-21)

Allāh revealed those Qur'ānic Verses to declare my innocence. Abū Bakr Aṣ-Ṣiddīq who used to provide for Misṭaḥ bin Uthātha because of his relationship to him and his poverty, said, 'By Allāh, I will never give to Misṭaḥ bin Uthātha anything after what he has said about 'Āishah.' But Allāh later revealed: 'And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-*Masākin* (the poor) and those who left their homes for Allāh's sake. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.' (V.24:22) Abū Bakr Aṣ-Ṣiddīq said, 'Yes, by Allāh, I do love that Allāh should forgive me.' And resumed giving Misṭaḥ the money he used to give him before. He also added, 'By Allāh, I will never deprive him of it at all.' " 'Āishah further said: "Allāh's Messenger ﷺ also asked Zainab bint Jaḥsh (i.e., his wife) about me saying, 'What do you know and what did you see?' She replied, 'O Allāh's Messenger! I refrain to claim hearing or seeing what I have not heard or seen. By Allāh, I know nothing except good (about 'Āishah).' From amongst the wives of the Prophet ﷺ Zainab was my peer (in beauty and in the love she received from the Prophet ﷺ ) yet Allāh protected her (from being malicious) for she had piety. Her sister

حتَّى ما أُحِسُّ مِنْهُ قَطْرَةً، فَقُلْتُ لأبي: أَجِبْ رَسُولَ اللهِ ﷺ عَنِّي فِيما قالَ. فَقال أَبي: واللهِ ما أَدْرِي ما أَقُولُ لِرَسُولِ اللهِ ﷺ؟ فَقُلْتُ لأُمِّي: أَجِيبي رَسُولَ اللهِ ﷺ فِيما قالَ، قالَتْ أُمِّي: واللهِ ما أَدْرِي ما أَقُولُ لِرَسُولِ اللهِ ﷺ، فَقُلْتُ وأَنا جارِيَةٌ حَدِيثَةُ السِّنِّ لا أَقْرَأُ مِنَ القُرآنِ كَثِيراً: إنِّي واللهِ لَقَدْ عَلِمْتُ لَقدْ سَمِعْتَ هٰذا الحدِيثَ حتَّى اسْتَقَرَّ في أَنْفُسِكُمْ وصَدَّقْتُمْ بِهِ، فَلَئِنْ قُلْتُ لكُمْ: إنِّي بَرِيئَةٌ، لا تُصَدِّقُوني، ولَئِنِ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ واللهُ يَعْلَمُ أَنِّي مِنْهُ بَرِيئَةٌ لَتُصَدِّقُنِّي، فَوَاللهِ لا أَجِدُ لي ولَكُمْ مَثَلاً إلَّا أَبا يُوسُفَ حِينَ قالَ: ﴿فَصَبْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ ثُمَّ تَحَوَّلْتُ فَاضْطَجَعْتُ عَلى فِرَاشِي واللهُ يَعْلَمُ أَنِّي حِينَئِذٍ بَرِيئَةٌ، وأَنَّ اللهَ مُبَرِّئِي بِبَرَاءَتِي ولٰكِنْ واللهِ ما كُنْتُ أَظُنُّ أَنَّ اللهَ مُنْزِلٌ في شَأْني وحْياً يُتْلَى. لَشَأْني في نَفْسِي كانَ أَحْقَرَ مِنْ أَنْ يَتَكَلَّمَ اللهُ فِيَّ بِأَمْرٍ ولٰكِنْ كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللهِ ﷺ في النَّوْمِ رُؤْيا يُبَرِّئُني اللهُ بِها. فَوَاللهِ ما رَامَ رَسُولُ اللهِ ﷺ مَجْلِسَهُ ولا خَرَجَ أَحَدٌ مِنْ أَهْلِ البَيْتِ حتَّى أُنْزِلَ عَلَيْهِ فأَخَذَهُ ما كانَ يأْخُذُهُ مِنَ البُرَحاءِ حتَّى إنَّهُ لَيَتَحَدَّرُ مِنْهُ العَرَقُ مِثْلُ

Ḥamna, started struggling on her behalf[1] and she was destroyed along with those who were destroyed. The man who was blamed said, '*Subḥān Allāh*! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e., veil) of any female.'[2] Later on the man was martyred in Allāh's Cause."

الجُمانِ وهُوَ في يَوْمٍ شاتٍ مِنْ ثِقَلِ القَوْلِ الذي أُنْزِلَ عَلَيْهِ، قالَتْ: فَسُرِّيَ عَنْ رَسُولِ اللهِ ﷺ وهُوَ يَضْحَكُ فكانَتْ أوَّلَ كَلِمَةٍ تَكَلَّمَ بها أَنْ قالَ: «يا عائِشَةُ، أمَّا اللهُ فَقَدْ بَرَّأَكِ». قالَتْ: فَقالَتْ لي أُمِّي: قُومي إلَيْهِ، فَقُلْتُ: لا واللهِ لا أَقُومُ إلَيْهِ فإنِّي لا أَحْمَدُ إلَّا اللهَ عَزَّ وجَلَّ، قالَتْ: وأَنْزَلَ اللهُ تعالى ﴿إِنَّ الَّذِينَ جَاءُو بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾ العَشْرَ الآياتِ، ثُمَّ أَنْزَلَ اللهُ تَعالَى هذا في بَراءتي، قالَ أبُو بكرٍ الصِّدِّيقُ وكانَ يُنْفِقُ عَلى مِسْطَحِ بنِ أُثاثَةَ لِقَرابَتِهِ مِنْهُ وفَقْرِهِ: واللهِ لا أُنْفِقُ على مِسْطَحٍ شَيْئاً أَبَداً بَعْدَ الَّذي قالَ لِعائِشَةَ ما قال. فأَنْزَلَ اللهُ تَعالَى ﴿وَلَا يَأْتَلِ أُوْلُوا الْفَضْلِ مِنكُمْ﴾ إلى قَوْلِهِ: ﴿غَفُورٌ رَّحِيمٌ﴾ قالَ أَبُو بَكْرٍ الصِّدِّيقُ: بَلَى واللهِ إنِّي لأُحِبُّ أَنْ يَغْفِرَ اللهُ لي. فَرَجَعَ إلى مِسْطَحٍ النَّفَقَةَ التي كانَ يُنْفِقُ عَلَيْهِ وقالَ: واللهِ لا أَنْزِعُها مِنْه أبَداً. قالَتْ عائِشَةُ: وكانَ رَسُولُ اللهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْري فَقالَ لِزَيْنَبَ: «ماذَا عَلِمْتِ أَوْ رَأَيْتِ؟» فَقالَتْ: يا رَسُولَ اللهِ ﷺ

(1) (H. 4141) By spreading the slander so that her sister would not have a rival in the love of Allāh's Messenger ﷺ.

(2) (H. 4141) This is a figurative expression, meaning, 'I have never had sexual relation with any female.'

أَحْمِي سَمْعِي وبَصَرِي، واللهِ ما عَلِمْتُ إلَّا خَيراً. قالَتْ عائِشَةُ: وهيَ التي كانَتْ تُسامِيني مِنْ أَزْوَاجِ النَّبِيِّ ﷺ فَعَصَمَها اللهُ بالوَرعِ، قالَتْ: وطَفِقَتْ أُخْتُها حَمْنَةُ تحارب لهَا فَهَلَكَتْ فِيمَنْ هَلكَ. قالَ ابنُ شهابٍ: فَهٰذَا الذي بَلَغَني مِنْ حدِيثِ هٰؤلاءِ الرَّهْطِ. ثُمَّ قالَ عُرْوَةُ: قالَتْ عائِشَةُ: واللهِ إنَّ الرَّجُلَ الذي قِيلَ له ما قِيلَ لَيقُولُ: سُبْحانَ اللهِ، فَوَاللهِ الذي نَفْسِي بِيَدِه ما كَشَفْتُ مِنْ كَنَفِ أُنْثى قَطُّ. قالَتْ: ثُمَّ قُتِلَ بَعْدَ ذٰلكَ في سبيل الله. [راجع: ٢٥٩٣]

**4142.** Narrated Az-Zuhrī: Al-Walīd bin 'Abdul-Mālik said to me, "Have you heard that 'Alī was one of those who slandered 'Āi<u>sh</u>ah?" I replied, "No, but two men from your people (named) Abū Salama bin 'Abdur-Raḥmān and Abū Bakr bin 'Abdūr-Raḥmān bin Al-Ḥāri<u>th</u> have informed me that 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنْها told them that 'Alī remained silent about her case."

**٤١٤٢** - حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: أَمْلى عَلَيَّ هِشامُ بنُ يُوسُفَ مِنْ حِفْظِهِ قَالَ: أَخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قالَ: قالَ لي الوَلِيدُ بنُ عَبْدِ المَلِكِ: أَبَلَغَكَ أَنَّ عَلِيّاً كانَ فِيمَنْ قَذَفَ عائِشَةَ؟ قُلْتُ: لا، ولٰكِنْ قَدْ أَخْبرَني رَجُلانِ مِنْ قَوْمِكَ أَبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ وأبُو بكْرِ بنُ عبْدِ الرَّحْمٰنِ بنِ الحَارِثِ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ لهُما: كانَ عَلِيٌّ مُسَلِّماً في شَأْنِها، فراجعوه فلم يرجع. وقال: مسلِّماً، بلا شك فيه، وعليه وَكان في أصلِ العتيقِ كذلك.

**4143.** Narrated Masrūq bin Al-Ajda': Umm Rūmān, the mother of 'Āi<u>sh</u>ah رَضِيَ اللهُ عَنْهُما said that while 'Āi<u>sh</u>ah and she were

**٤١٤٣** - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أَبُو عَوانَةَ، عَنْ

sitting, an *Anṣārī* woman came and said, "May Allāh harm such and-such a person!" Umm Rūmān said to her, "What is the matter?" She replied, "My son was amongst those who talked of the story (of the slander)." Umm Rūmān said, "What is that?" She said, "So-and-so...." and narrated the whole story. On that 'Āishah said, "Did Allāh's Messenger ﷺ hear about that?" She replied, "Yes." 'Āishah further said, "And Abū Bakr too?" She replied, "Yes." On that, 'Āishah fell down fainting, and when she came to her senses, she had got fever with rigors. I put her clothes over her and covered her. The Prophet ﷺ came and asked, "What is wrong with this (lady)?" Umm Rūmān replied, "O Allāh's Messenger! She (i.e., 'Āishah) has got fever with rigors." He said, "Perhaps it is because of the story that has been talked about?" She said, "Yes." 'Āishah sat up and said, "By Allāh, if I took an oath (that I am innocent), you would not believe me, and if I said (that I am not innocent), you would not excuse me. My and your example is like that of Yāqūb (Jacob) and his sons (as Yāqūb said): "... And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe'..." (V.12:18)." Umm Rūmān said, "The Prophet ﷺ then went out saying nothing. Then Allāh declared her innocence. On that, 'Āishah said (to the Prophet ﷺ), "I thank Allāh only; I thank neither anybody else nor you."

**4144.** Narrated Ibn Abī Mulaika: 'Āishah رَضِيَ الله عَنها used to recite this Verse:- '*Idh talaqqaunahū bi-alsinatikum* (when you were propagating it with your tongues..." (V.24:15) and she used to say, *Al-Walaq*

حُصَينٍ، عَنْ أبي وائِلٍ: حدَّثَني مَسْرُوقُ ابنُ الأَجْدَعِ قالَ: حَدَّثَتْني أُمُّ رُومانَ، وهي أُمُّ عائشَةَ رَضِيَ اللهُ عَنْهُما قالَتْ: بَينا أنا قَاعِدَةٌ أنا وعائِشَةَ إذْ ولجَتِ امْرَأةٌ منَ الأنْصارِ، فَقالَتْ: فَعَلَ اللهُ بِفُلانٍ وفَعَلَ بفلانٍ، فَقالَتْ أُمُّ رُومانَ: وما ذاكِ؟ قالَت: ابْني فِيمَنْ حَدَّثَ الحَدِيثَ. قالَتْ: وما ذاكِ؟ قالَتْ: كَذَا وكذَا، قالَتْ عائِشَةُ: سَمِعَ رَسُولُ اللهِ ﷺ؟ قالَتْ: نَعَمْ، قالتْ: وأَبُو بكرٍ؟ قالَتْ: نَعَمْ، فَخَرَّتْ مَغْشِيّاً عَلَيها. فما أفاقَتْ إلّا وعَلَيها حُمَّى بنافِضٍ فَطَرَحْتُ عَلَيها ثِيابَها فَغَطَّيْتُها، فَجاءَ النَّبِيُّ ﷺ فَقالَ: «ما شَأنُ هذِهِ؟» فَقُلْتُ: يا رَسُولَ اللهِ أَخَذَتْها الحُمَّى بِنافِضٍ. قالَ: «فَلَعَلَّ في حدِيثٍ تُحُدِّثَ؟» قالَتْ: نَعَمْ، فَقَعَدَتْ عائِشَةُ فَقالَتْ: واللهِ لَئِنْ حَلَفْتُ لا تُصَدِّقُوني، ولَئِنْ قُلْتُ لا تَعْذِروني، مَثَلي ومَثَلُكُمْ كَيَعْقُوبَ وبَنِيهِ ﴿وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ قالَتْ: وانْصَرَفَ ولَمْ يَقُل شَيْئاً فأَنْزَلَ اللهُ عُذْرَها. قالَتْ: بِحَمْدِ اللهِ لا بِحَمْدِ أَحَدٍ ولا بِحَمْدِكَ.

[راجع: ٣٣٨٨]

**٤١٤٤ - حدَّثني يَحْيَى**: حدَّثَنا وكيعٌ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ، عَنِ ابنِ أبي مُلَيْكَةَ عَنْ عائِشَةَ رَضِيَ اللهُ

عَنها كانَتْ تَقْرَأ: إِذْ تَلِقُونَهُ بأَلسِنَتِكُمْ. وتَقُولُ: الوَلَقُ: الكَذِبُ. قالَ ابنُ أبي مُلَيْكَةَ: وكانَتْ أَعْلَمَ مِنْ غَيْرِها بِذٰلِكَ لأنَّهُ نَزَلَ فِيها. [٤٧٥٢]

means telling of a lie." She knew this Verse more than anybody else as it was revealed about her.

٤١٤٥ - حدَّثَنَا عُثمانُ بنُ أَبي شَيْبَةَ: حدَّثَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أَبِيهِ قالَ: ذَهَبْتُ أَسُبُّ حَسَّانَ عِنْدَ عائِشَةَ فَقالَتْ: لا تَسُبَّهُ فإنَّهُ كانَ يُنافِحُ عَنْ رَسُولِ اللهِ ﷺ، وقالَتْ عائِشَةُ: اسْتَأْذَنَ رَسُولَ اللهِ ﷺ في هِجاءِ المُشْرِكِينَ، قالَ: «كَيْفَ بِنَسَبي؟» قالَ: لأَسُلَّنَّكَ مِنْهُمْ كما تُسَلُّ الشَّعْرَةُ مِنَ العَجِينِ.

وقالَ مُحَمَّدٌ: حدَّثَنا عُثمانُ بنُ فَرْقَدٍ: سَمِعْتُ هِشاماً، عَنْ أَبِيهِ قالَ: سَبَبْتُ حَسَّانَ وكانَ مِمَّنْ كَثَّرَ عَلَيها. [راجع: ٣٥٣١]

**4145.** Narrated Hishām's father: I started abusing Ḥassān in front of 'Āishah. She said, "Do not abuse him as he used to defend Allāh's Messenger ﷺ (against the infidels)." 'Āishah added, "Once Ḥassān took the permission from the Prophet ﷺ to say poetic verses against the infidels. On that the Prophet ﷺ said, 'How will you exclude my forefathers (from that)?' Ḥassān replied, 'I will take you out of them as one takes a hair out of the dough.'" Hishām's father added, "I abused Ḥassān as he was one of those who spoke against 'Āishah."

٤١٤٦ - حدَّثَني بِشْرُ بنُ خالِدٍ: أَخبرَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيمانَ، عَنْ أَبي الضُّحَى، عَنْ مَسْرُوقٍ قالَ: دَخَلْنا عَلى عائِشَةَ رَضِيَ اللهُ عَنْها وعِنْدَها حَسَّانُ ابنُ ثابِتٍ يُنْشِدُها شِعْراً يُشَبِّبُ بأَبْياتٍ لَهُ، وقالَ:

حَصانٌ رَزانٌ ما تُزَنُّ بِرِيبَةٍ
وَتُصْبِحُ غَرْثَىٰ مِنْ لُحُومِ الغَوافِلِ

فَقالَتْ لَهُ عائِشَةُ: لٰكِنَّكَ لَسْتَ

**4146.** Narrated Masrūq: We went to 'Āishah while Ḥassān bin Thābit was with her reciting poetry to her from some of his poetic verses, saying: "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (ladies)."[1] 'Āishah said to him, "But you are not like that." I said to her, "Why do you grant him admittance, though Allāh تعالى said: "...And as for him among them, who had the greater share therein, his will be a great torment." (V.24:11) On that, 'Āishah said, "And what punishment is more than blinding?"[2] She,

(1) (H. 4146) Eating the flesh of other people means backbiting them.
(2) (H. 4146) Ḥassān had become blind then.

كَذلِكَ، قالَ مَسْرُوقٌ: فَقُلْتُ لَهَا: لِمَ تَأْذَني لَهُ أَنْ يَدْخُلَ عَلَيْكِ؟ وقَدْ قالَ اللهُ: ﴿وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ﴾ فقالَتْ: وأَيُّ عَذابٍ أَشَدُّ مِنَ العَمَى؟ قالَتْ لَهُ: إِنَّهُ كانَ يُنافِحُ، أَوْ يُهاجي عَنْ رَسُولِ اللهِ ﷺ. [انظر: ٤٧٥٥، ٤٧٥٦]

added, "Ḥassān used to defend or say poetry on behalf of Allāh's Messenger ﷺ (against the infidels)."

## (٣٦) بابُ غَزْوَةِ الحُدَيْبِيَةِ،

وقَوْلِ اللهِ تَعالى: ﴿لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ﴾ الآية [الفتح: ١٨].

## (36) CHAPTER. The *Ghazwā* of Al-Ḥudaibiya.

And the Statement of Allāh تعالى: "Indeed, Allāh was pleased with the believers when they gave the *Bai'a* (pledge) to you (O Muḥammad ﷺ) under the tree..." (V.48:18)

٤١٤٧ - حدَّثَنا خالدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيْمانُ بنُ بِلالٍ قالَ: حدَّثَني صَالِحُ بنُ كَيْسانَ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنْ زَيْدِ بنِ خالِدٍ رَضِيَ اللهُ عَنْهُ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ عامَ الحُدَيْبِيَةِ فأَصابَنا مَطَرٌ ذاتَ لَيْلَةٍ فَصَلَّى لَنا رَسُولُ اللهِ ﷺ الصُّبْحَ، ثُمَّ أَقْبَلَ عَلَيْنا بِوَجهِهِ فَقالَ: «أَتَدْرُونَ ماذَا قالَ رَبُّكُمْ؟» قُلْنا: اللهُ ورَسُولُهُ أَعْلَمُ، فَقالَ: «قالَ اللهُ: أَصْبَحَ مِنْ عبادي مُؤمِنٌ بي، وكافِرٌ بي. فأَمَّا من قالَ: مُطِرْنا بِرَحْمَةِ اللهِ وَبِرِزْقِ اللهِ وَبِفَضْلِ اللهِ فَهُوَ مُؤمِنٌ بي، كافِرٌ بِالكَوكَبِ. وأَمَّا مَنْ قالَ: مُطِرْنا بِنَجْمِ كَذَا فَهُو مُؤمِنٌ بالكَوْكَبِ، كافِرٌ بي». [راجع: ٨٤٦]

**4147.** Narrated Zaid bin Khālid رضي الله عنه: We went out with Allāh's Messenger ﷺ in the year of *Al-Ḥudaibiya.* One night it rained and Allāh's Messenger ﷺ led us in the *Fajr* (morning) prayer and (after finishing it), turned to us and said, "Do you know what your Lord has said?" We replied, "Allāh and His Messenger know it better." He said, "Allāh said: '(Some of) My slaves got up believing in Me, and (some of them) disbelieving in Me. The one who said: We have been given rain through Allāh's Mercy and Allāh's Blessing and Allāh's Bounty, then he is a believer in Me, and is a disbeliever in the star. And whoever said: We have been given rain because of such and such star, then he is a believer in the star, and is a disbeliever in Me.'"

**4148.** Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ performed four *'Umra*, all in the month of Dhul-Qa'da, except the one which he performed with his *Ḥajj* (i.e., in Dhul-Ḥijja). He performed one *'Umra* from *Al-Ḥudaibīya* in Dhul-Qa'da, another *'Umra* in the following year in Dhul-Qa'da a third from Al-Ji'rāna where he distributed the war booty of Ḥunain, in Dhul-Qa'da, and the fourth *'Umra* he performed was with his *Ḥajj*.

**٤١٤٨ - حَدَّثَنا** هُدْبَةُ بنُ خالِدٍ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ: أَنَّ أَنَساً رَضِيَ اللهُ عَنْهُ أَخْبَرَهُ قالَ: اعْتَمَرَ رَسُولُ اللهِ ﷺ أَرْبَعَ عُمَرٍ كُلُّهُنَّ في ذي القَعْدَةِ إلَّا التي كانَتْ مَعَ حَجَّتِهِ: عُمْرَةً مِنَ الحُدَيْبِيَةِ في ذي القَعْدَةِ، وعُمْرَةً منَ العامِ المُقبِلِ في ذي القَعْدَةِ، وعُمْرَةً مِنَ الجِعْرانَةِ حَيْثُ قَسَمَ غَنائِمَ حُنَيْنٍ في ذي القَعْدَةِ، وعُمْرَةً مَعَ حَجَّتِهِ. [راجع: ١٧٧٩]

**4149.** Narrated Abū Qatāda: We set out with the Prophet ﷺ in the year of *Al-Ḥudaibīya,* and all his Companions assumed the state of *Iḥrām*, but I did not.

**٤١٤٩ - حَدَّثَنا** سَعِيدُ بنُ الرَّبِيعِ: حدَّثَنا عَلِيُّ بنُ المُبارَكِ، عَنْ يَحْيَى، عَنْ عَبْدِ اللهِ بنِ أَبي قَتادَةَ أَنَّ أَباهُ حَدَّثَهُ قالَ: انْطَلَقْنا مَعَ النَّبِيِّ ﷺ عامَ الحُدَيْبِيَةِ فأَحْرَمَ أَصحابُهُ وَلَمْ أُحرِمْ. [راجع: ١٨٢١]

**4150.** Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: Do you (people) consider the conquest of Makkah, the Victory [referred to in the Qur'ān V.48:1]? Was the conquest of Makkah a victory? We really consider that the actual Victory was the *Ar-Riḍwān* Pledge which we gave on the day of *Al-Ḥudaibīya* (to the Prophet ﷺ). On the day of *Al-Ḥudaibīya* we were fourteen hundred men along with the Prophet ﷺ. Al-Ḥudaibīya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet ﷺ was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allāh), and poured the remaining water into the well. We stayed there for a while and then the well brought

**٤١٥٠ - حَدَّثَنا** عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إِسْرائِيلَ، عَنْ أَبي إِسحاقَ، عَنِ البَراءِ رَضِيَ اللهُ عَنْهُ قالَ: تَعُدُّونَ أَنْتُمُ الفَتْحَ فَتْحَ مَكَّةَ، وقد كانَ فَتْحُ مَكَّةَ فَتْحاً. ونَحْنُ نَعُدُّ الفَتْحَ بَيْعَةَ الرِّضْوانَ. يَوْمَ الحُدَيْبِيَةِ كُنَّا مَعَ النَّبِيِّ ﷺ أَرْبَعَ عَشْرَةَ مِائَةً. والحُدَيْبِيَةُ بِئْرٌ فَنَزَحْناها فَلَمْ نَتْرُكْ فِيها قَطْرَةً. فَبَلَغَ ذٰلكَ النَّبِيَّ ﷺ فأَتاها فَجَلَسَ عَلى شَفِيرِها ثُمَّ دَعا بِإناءٍ مِنْ ماءٍ فَتَوَضَّأَ ثُمَّ مَضْمَضَ وَدَعا ثُمَّ صَبَّهُ فِيها فَتَركْناها غيرَ بَعِيدٍ، ثُمَّ إنَّها

أَصْدَرَتْنا ما شِئْنا نحنُ ورِكابَنا. [راجع: ٣٥٧٧]

forth what we required of water for ourselves and our riding animals.

٤١٥١ - حدَّثني فَضلُ بنُ يَعْقُوبَ: حدَّثنا الحَسَنُ بنُ مُحَمَّدِ بنِ أَعْيَنَ أبو عَلِيٍّ الحَرَّانِيُّ: حدَّثنا زُهَيرٌ: حدَّثنا أبو إسحاقَ قالَ: أنبأنا البَرَاءُ بنُ عازِبٍ رَضِيَ اللهُ عَنْهُما أنَّهُمْ كانُوا مَعَ رَسُولِ اللهِ ﷺ يَوْمَ الحُدَيْبِيَةِ ألفاً وأربعمائةٍ أوْ أكثرَ فنزَلُوا عَلى بِئرٍ فنزَحُوها، فأتَوُا النَّبيَّ ﷺ فأتَى البِئْرَ وقَعَدَ عَلى شَفيرِها ثُمَّ قالَ: «ائْتُوني بدَلْوٍ منْ مائِها»، فأُتِيَ بِهِ فبَصَقَ فدَعا ثُمَّ قالَ: «دَعُوها ساعَةً» فأرْوَوْا أنْفُسَهُمْ ورِكابَهُمْ حتَّى ارْتَحلُوا. [راجع: ٣٥٧٧]

**4151.** Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما that they were in the company of Allāh's Messenger ﷺ on the day of *Al-Ḥudaibīya* and their number was fourteen hundred or more. They camped at a well and drew its water till it was dried. When they informed Allāh's Messenger ﷺ of that, he came and sat over its edge and said, "Bring me a bucket of its water." When it was brought, he spat and invoked (Allāh) and said, "Leave it for a while." Then they quenched their thirst and watered their riding animals (from that well) till they departed.

٤١٥٢ - حدَّثنا يُوسُفُ بنُ عيسَى: حدَّثنا ابنُ فُضَيلٍ: حدَّثنا حُصَينٌ، عنْ سالِمٍ، عَنْ جابرٍ رَضِيَ اللهُ عَنْهُ قالَ: عَطِشَ النَّاسُ يَوْمَ الحُدَيْبِيَةِ وَرَسُولُ اللهِ ﷺ بَينَ يَدَيْهِ رَكْوَةٌ فتَوَضَّأَ مِنْها ثُمَّ أقْبَلَ النَّاسُ نَحْوَهُ فقالَ رَسُولُ اللهِ ﷺ: «ما لَكُمْ؟» قالُوا: يا رَسُولَ اللهِ، لَيْسَ عِنْدَنا ما نَتَوَضَّأُ بِهِ وَلا نَشْرَبُ إلَّا ما في رَكْوَتِكَ. فوَضَعَ النَّبيُّ ﷺ يَدَهُ في الرَّكْوَةِ فجَعَلَ الماءُ يفُورُ مِنْ بَينِ أصابِعِهِ كأمْثالِ العُيُونِ قالَ: فَشَرِبْنا وتَوَضَّأنا. قُلْتُ لجابِرٍ: كم كُنْتُمْ

**4152.** Narrated Sālim: Jābir رَضِيَ اللهُ عَنْهُ said, "On the day of *Al-Ḥudaibīya,* the people felt thirsty and Allāh's Messenger ﷺ had a utensil containing water. He performed ablution from it and then the people came towards him. Allāh's Messenger ﷺ said, 'What is wrong with you?' The people said, 'O Allāh's Messenger! We haven't got any water to perform ablution with or to drink, except what you have in your utensil.' So, the Prophet ﷺ put his hand in the utensil and the water started spouting out between his fingers like springs. So, we drank and performed ablution." I asked Jābir, "What was your number on that day?" He replied, "Even if we had been one hundred thousand, that water would have been sufficient for us. Anyhow, we were fifteen hundred."

يَوْمئِذٍ؟ قالَ: لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفانا، كُنَّا خَمْسَ عَشْرَةَ مِائَةً.

[راجع: ٣٥٧٦]

٤١٥٣ - حدَّثَنا الصَّلْتُ بنُ مُحَمَّدٍ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ، عَنْ سَعِيدٍ، عَنْ قَتادَةَ، قُلْتُ لِسَعِيدِ بنِ المُسَيَّبِ: بَلَغَنِي أَنَّ جابِرَ بنَ عَبْدِ اللهِ كانَ يَقُولُ: كانُوا أَرْبَعَ عَشْرَةَ مِائَةً، فَقالَ لِي سَعِيدٌ: حدَّثَنِي جابِرٌ: كانُوا خَمْسَ عَشْرَةَ مِائَةً الَّذِينَ بايَعُوا النَّبِيَّ ﷺ يَوْمَ الحُدَيْبِيَةِ. [راجع: ٣٥٧٦]

تابَعَهُ أبو دَاوُدَ: حدَّثَنا قُرَّةُ، عَنْ قَتادَةَ. تابَعَهُ مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا أَبو دَاوُدَ: حدَّثَنا شُعْبَةُ.

**4153.** Narrated Qatāda: I said to Sa'īd bin Al-Musaiyab, "I have been informed that Jābir bin 'Abdullāh said that the number (of *Al-Ḥudaibīya* Muslim warriors) was fourteen hundred." Sa'īd said to me, "Jābir narrated to me that they were fifteen hundred who gave the *Bai'a* (pledge) to the Prophet ﷺ on the day of *Al-Ḥudaibīya.*"

٤١٥٤ - حدَّثَنا عَلِيٌّ: حدَّثَنا سُفْيانُ: قالَ عَمْرٌو: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ لَنا رَسُولُ اللهِ ﷺ يَوْمَ الحُدَيْبِيَةِ: «أَنْتُمْ خَيْرُ أَهْلِ الأَرْضِ»، وكُنَّا أَلْفاً وأَرْبَعَمِائَةٍ. ولَوْ كُنْتُ أُبْصِرُ اليَوْمَ لأَرَيْتُكُمْ مَكانَ الشَّجَرَةِ. تابَعَهُ الأَعْمَشُ: سَمِعَ سالِماً: سَمِعَ جابِراً: أَلْفاً وأَرْبَعَمائَةٍ. [راجع: ٣٥٧٦]

**4154.** Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the day of *Al-Ḥudaibīya*, Allāh's Messenger ﷺ said to us, "You are the best people on the earth!" We were fourteen hundred then. If I could see now, I would have shown you the place of the tree [beneath which the *Bai'a* (pledge) was given by us]. Sālim said, "Our number was fourteen hundred."

٤١٥٥ - وقالَ عُبَيْدُ اللهِ بنُ مُعاذٍ: حدَّثَنا أَبي: حدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ: حدَّثَنِي عَبْدُ اللهِ بن أَبي أَوْفَى رَضِيَ اللهُ عَنْهُما: كانَ أ

**4155.** 'Abdullāh bin Abī Aūfa رَضِيَ اللهُ عَنْهُ said, "The people (who gave the *Bai'a* (pledge) under the tree numbered thirteen hundred and the number of Banī Aslam was one-eight of the emigrants."

أصحابُ الشَّجَرَةِ ألفاً وثلاثمائةٍ، وكانَتْ أسْلَمُ ثُمُنَ المُهاجِرينَ.

تابعَه مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا أبو داوُدَ: حدَّثَنا شُعْبَةُ.

**4156.** Narrated Mirdās Al-Aslamī who was among those [who had given the *Bai'a* (pledge)] under the tree: Pious people will die in succession, and there will remain the dregs of society who will be like the useless residues of dates and barley, and Allāh will pay no attention to them.

٤١٥٦ - حدَّثَنا إبْرَاهِيمُ بنُ مُوسَى: أخبَرَنا عيسَى، عَنْ إسماعِيلَ، عَنْ قَيْسٍ: أنَّهُ سَمِعَ مِرْداساً الأَسْلَميَّ يَقُول، وكانَ مِنْ أصحابِ الشَّجَرَةِ: «يُقْبَضُ الصَّالِحونَ الأوَّلُ، فالأوَّلُ، وتَبْقَى حُفالَةٌ كحُفالَةِ التَّمْرِ والشَّعِيرِ لا يَعْبأُ اللهُ بِهِمْ شَيْئاً». [انظر: ٦٤٣٤]

**4157, 4158.** Narrated Marwān and Al-Miswar bin Makhrama: The Prophet ﷺ went out in the company of thirteen hundred to fifteen hundred of his Companions in the year of *Al-Ḥudaibīya,* and when they reached Dhul-Ḥulaifa, he garlanded and marked his *Hady* and assumed the state of *Iḥrām*.

٤١٥٧، ٤١٥٨ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفيانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ مَرْوَانَ والمِسْوَرِ بنِ مَخْرَمَةَ قالا: خَرَجَ النَّبِيُّ ﷺ عامَ الحُدَيْبِيَةِ في بِضْعَ عَشْرَةَ مائَةً مِنْ أصحابِهِ، فَلَمَّا كانَ بذِي الحُلَيْفَةِ قَلَّدَ الهَدْيَ وأشْعَرَهُ وأحْرَمَ مِنْها، لا أُحْصِي كَمْ سَمِعْتُهُ مِنْ سُفْيانَ حَتَّى سَمِعْتُهُ يَقُول: لا أحْفَظُ مِنَ الزُّهْرِيِّ الإشْعارَ والتَّقْلِيدَ فَلا أدْري يعني موضِعَ الإشْعارِ والتَّقْليدِ أوِ الحَديثَ كُلَّهُ. [راجع: ١٦٩٤، ١٦٩٥]

**4159.** Narrated Ka'b bin 'Ujra that Allāh's Messenger ﷺ saw him with the lice falling (from his head) on his face. Allāh's Messenger ﷺ said, "Are your lice troubling you?" Ka'b said, "Yes." Allāh's Messenger ﷺ thus ordered him to shave his head while

٤١٥٩ - حدَّثَنا الحَسَنُ بنُ خَلَفٍ: حدَّثَنا إسحاقُ بنُ يُوسُفَ، عَنْ أبي بِشْرٍ وَرْقاءَ، عَنِ ابنِ أبي نجيحٍ، عَنْ مُجاهِدٍ قالَ: حدَّثَني عَبْدُ

he was at Al-Ḥudaibīya. Up to then there was no indication that all of them would finish their state of *Iḥrām* and they hoped that they would enter Makkah. Then the order of *Al-Fidya* was revealed, so Allāh's Messenger ﷺ ordered Ka'b to feed six poor persons with one *Faraq* of food or slaughter a sheep or observe *Ṣaum* (fast) for three days.(1)

الرَّحْمٰنِ بنُ أبي لَيْلَى، عَنْ كَعْبِ بنِ عُجْرَةَ أنَّ رَسُولَ اللهِ ﷺ رآهُ وقَمْلُهُ يَسْقُطُ عَلى وَجْهِهِ فَقالَ: «أيُؤْذِيكَ هَوَامُّكَ؟» قالَ: نَعَمْ، فأَمَرَهُ رَسُولُ اللهِ ﷺ أنْ يَحْلِقَ وَهُوَ بالحُدَيْبِيَةِ، وَلَمْ يُبَيِّنْ لَهُمْ أنَّهُمْ يَحِلُّونَ بِها وهُمْ عَلى طَمَعٍ أنْ يَدْخُلُوا مَكَّةَ، فأَنْزَلَ اللهُ الفِدْيَةَ فأَمَرَهُ رَسُولُ اللهِ ﷺ أنْ يُطْعِمَ فَرَقاً بَينَ سِتَّةِ مَساكِينَ، أوْ يُهْدِيَ شاةً، أوْ يَصُومَ ثَلاثَةَ أيَّامٍ. [راجع: ١٨١٤]

**4160, 4161.** Narrated Aslam: Once, I went with 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ to the market. A young woman followed 'Umar and said, "O chief of the believers! My husband has died leaving little children. By Allāh, they have not even a sheep's trotter to cook; they have no farms or animals. I am afraid that they may die because of hunger, and I am the daughter of Khufāf bin Īmā' Al-Ghifārī, and my father witnessed the *Bai'a* (pledge) of *Al-Ḥudaibīya* with the Prophet ﷺ." 'Umar stopped and did not proceed, and said, "I welcome my near relative." Then he went towards a strong camel which was tied in the house, and carried on to it two sacks he had loaded with food grains and put between them money and clothes, and gave her its rope to hold and said, "Lead it, and this provision will not finish till Allāh gives you a good supply." A man said, "O chief of the believers! You have given her too much." 'Umar said disapprovingly, "May your

**٤١٦٠، ٤١٦١** - حدَّثنا إسماعِيلُ ابنُ عَبْدِ اللهِ قالَ: حدَّثَني مالكٌ، عَنْ زَيْدِ ابنِ أسْلَمَ، عَنْ أبِيهِ قالَ: خَرَجْتُ مَعَ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ إلى السُّوقِ فَلَحِقَتْ عُمَرَ امْرَأَةٌ شابَّةٌ، فَقالَتْ: يا أمِيرَ المُؤْمِنِينَ، هَلَكَ زَوْجِي وتَرَكَ صِبْيَةً صِغاراً، واللهِ ما يُنْضِجُونَ كُراعاً وَلا لَهُمْ زَرْعٌ وَلا ضَرْعٌ وَخَشِيتُ أنْ تأكُلَهُمُ الضَّبُعُ، وأنا بِنْتُ خُفافِ ابنِ إيماءَ الغِفارِيِّ، وَقَدْ شَهِدَ أبي الحُدَيْبِيَةَ مَعَ رَسُولِ اللهِ ﷺ، فَوَقَفَ مَعَها عُمَرُ وَلَمْ يَمْضِ ثُمَّ قالَ: مَرْحَباً بِنَسَبٍ قَرِيبٍ، ثُمَّ انْصَرَفَ إلى بَعِيرٍ ظَهِيرٍ كانَ مَرْبُوطاً في الدَّارِ فَحَمَلَ

(1) (H. 4159) The Prophet ﷺ and his Companions were then in the state of *Iḥrām*. They could not enter Makkah in that year and had to finish their *Iḥrām* at Al-Ḥudaibīya. Ka'b had to pay *Fidya* for shaving his head because he shaved his head and finished his *Iḥrām* before the others were ordered to finish their *Iḥrām*, when they learned that they could not enter Makkah.

mother be bereaved of you! By Allāh, I have seen her father and brother besieging a fort for a long time and conquering it, and then we were discussing what their shares they would have from that war booty."

عَلَيْهِ غِرَارَتَيْنِ مَلأَهُما طَعاماً وحَمَلَ بَيْنَهُما نَفَقَةً وَثِياباً ثُمَّ ناوَلَها بِخِطامِهِ ثُمَّ قالَ: اقْتادِيهِ فَلَنْ يَفْنَى حتَّى يأْتِيَكُمُ اللهُ بِخَيْرٍ. فَقالَ رَجُلٌ: يا أَميرَ المُؤْمِنِينَ أَكْثَرْتَ لَهَا. قالَ عُمَرُ: ثَكِلَتْكَ أُمُّكَ، وَاللهِ إنِّي لأَرَى أبا هٰذِهِ وأَخاها قَدْ حاصَرَا حِصْناً زَماناً فافْتَتَحاهُ ثُمَّ أَصْبَحْنا نَسْتَفِيءُ سُهْمانَنَا فيهِ.

**4162.** Narrated Sa'īd bin Al-Musaiyab that his father said, "I saw the tree (of the *Ar-Riḍwān* Pledge) and when I returned to it later, I was not able to recognize it."

[The subnarrator, Maḥmūd said, "Al-Musaiyab said, 'Then I forgot it (i.e., the tree).'"]

**٤١٦٢** - حدَّثني مُحَمَّدُ بنُ رَافِعٍ: حدَّثَنا شَبابَةُ بنُ سَوَّارٍ أَبو عَمْرٍو الفَزارِيُّ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أَبِيهِ، قالَ: لَقَدْ رأَيْتُ الشَّجَرَةَ ثُمَّ أَتَيْتُها بَعْدُ فَلَمْ أعْرِفْها، قالَ مَحْمودٌ: ثُمَّ أُنْسِيتُها بَعْدُ. [انظر: ٤١٦٣، ٤١٦٤، ٤١٦٥]

**4163.** Narrated Ṭāriq bin 'Abdur-Raḥmān: When I set out for *Ḥajj*, I passed by some people offering a *Ṣalāt* (prayer), I asked, "What is this mosque?" They said, "This is the tree where Allāh's Messenger ﷺ took the *Bai'a Ar-Ridwān* (pledge)." Then I went to Sa'īd bin Al-Musaiyab and informed him about it. Sa'īd said, "My father said that he was amongst those who had given the *Bai'a* (pledge) to Allāh's Messenger ﷺ beneath the tree. He (i.e., my father) said, 'When we set out the following year, we forgot the tree and were unable to recognize it'." Then Sa'īd said, "The Companions of the Prophet ﷺ could not recognize it; nevertheless, you do recognize it; therefore you have a better knowledge."

**٤١٦٣** - حدَّثَنا مَحْمودٌ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ إسْرَائِيلَ، عَنْ طارِقِ بنِ عَبْدِ الرَّحْمٰنِ قالَ: انْطَلَقْتُ حاجًّا فَمَرَرْتُ بِقَوْمٍ يُصَلُّونَ، قُلْتُ: ما هٰذَا المَسْجِدُ؟ قالُوا: هٰذِهِ الشَّجَرَةُ حَيْثُ بايَعَ رَسُولُ اللهِ ﷺ بَيْعَةَ الرِّضْوَانِ فأَتَيْتُ سَعِيدَ بنَ المُسَيَّبِ فأَخْبَرْتُهُ فَقالَ سَعِيدٌ: حدَّثَني أبي أَنَّهُ كانَ فِيمَنْ بَايَعَ رَسُولَ اللهِ ﷺ تَحْتَ الشَّجَرَةِ، قالَ: فَلَمَّا خَرَجْنا مِنَ العامِ المُقْبِلِ نَسِيناها فَلَمْ نَقْدِرْ عَلَيْها. فَقالَ سَعِيدٌ: إنَّ أَصحابَ مُحَمَّدٍ ﷺ لَمْ

يَعْلَمُوها وعَلِمْتُمُوها أَنْتُمْ فأَنْتُمْ أَعلَمُ.
[راجع: ٤١٦٢]

٤١٦٤ - حدَّثَنا مُوسَى: حدَّثَنا أَبو عَوَانَةَ: حدَّثَنا طارِقٌ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أَبِيهِ: أَنَّهُ كانَ فِيمَنْ بايَعَ تَحْتَ الشَّجَرَةِ فَرَجَعْنا إِلَيْها العامَ المُقْبِلَ فعَمِيَتْ عَلَيْنا. [راجع: ٤١٦٢]

**4164.** Narrated Sa'īd bin Al-Musaiyab that his father was amongst those who had given the *Bai'a* (pledge) (to the Prophet ﷺ) beneath the tree, and the next year when they went towards the tree, they were not able to recognize it.

٤١٦٥ - حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفيانُ، عَنْ طارِقٍ قالَ: ذُكِرَتْ عِنْدَ سَعِيدِ بنِ المُسَيَّبِ الشَّجَرَةُ فَضَحِكَ فَقالَ: أَخْبَرَني أَبي وكانَ شَهِدَها.
[راجع: ٤١٦٢]

**4165.** Narrated Ṭāriq: (The tree where *Ar-Riḍwān* Pledge was taken by the Prophet ﷺ) was mentioned before Sa'īd bin Al-Musaiyab. On that he smiled and said, "My father informed me (about it) and he had witnessed it (i.e., the pledge)."

٤١٦٦ - حدَّثَنا آدَمُ بن أَبي إِياسٍ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ أَبي أَوْفَى وكانَ مِنْ أَصحَابِ الشَّجَرَةِ قالَ: كانَ النَّبِيُّ ﷺ إِذَا أَتاهُ قَوْمٌ بِصَدَقَةٍ قالَ: «اللَّهُمَّ صَلِّ عَلَيْهِمْ». فأَتاهُ أَبي بِصَدَقَتِهِ فَقالَ: «اللَّهُمَّ صَلِّ عَلى آلِ أَبي أَوْفَى». [راجع: ١٤٩٧]

**4166.** Narrated 'Abdullāh bin Abī Aūfa who was one of those who had given the *Bai'a* (pledge) to the Prophet ﷺ beneath the tree: When the people brought *Ṣadaqa* (i.e., charity etc.) to the Prophet ﷺ he used to say, "O Allāh! Bless them with your Mercy." Once, my father came with his *Ṣadaqa* to him whereupon he (i.e., the Prophet ﷺ) said, "O Allāh! Bless the family of Abū Aufa."

٤١٦٧ - حدَّثَنا إِسماعِيلُ، عَنْ أَخِيهِ، عَنْ سُلَيْمانَ، عَنْ عَمْرِو بنِ يَحْيَى، عَنْ عَبَّادِ بنِ تَميمٍ قالَ: لَمَّا كانَ يَوْمُ الحَرَّةِ والنَّاسُ يُبايِعُونَ لِعَبْدِ اللهِ بنِ حَنْظَلَةَ فَقالَ ابنُ زَيْدٍ: عَلى ما

**4167.** Narrated 'Abbād bin Tamīm: When it was the day (of the battle) of *Al-Ḥarra*(1) the people were giving *Bai'a* (pledge) to 'Abdullāh bin Ḥanẓala(2), Ibn Zaid said, "For what are the people giving *Bai'a* to 'Abdullāh bin Ḥanẓala?" It was said to him, "For death." Ibn Zaid said, "I will never give the *Bai'a* for that to anybody else after

(1) (H. 4167) A battle that took place between the army of Yazīd bin Mu'āwiya and the people of Al-Madīna.
(2) (H. 4167) 'Abdullāh bin Ḥanẓala was the governor of Al-Madīna, appointed by 'Abdullāh bin Az-Zubair.

Allāh's Messenger ﷺ." Ibn Zaid was one of those who had witnessed the day of *Al-Ḥudaibīya* with the Prophet ﷺ.

يُبايعُ ابنُ حَنْظَلَةَ النَّاسَ؟ قِيلَ لَهُ: عَلى المَوْتِ، قالَ: لا أُبايعُ عَلى ذٰلِكَ أَحَداً بَعْدَ رَسُولِ اللهِ ﷺ، وكانَ شَهِدَ مَعَهُ الحُدَيْبِيَةَ. [راجع: ٢٩٥٩]

**4168.** Narrated Iyās bin Salama bin Al-Akwa': My father who was amongst those who had given the *Bai'a* (pledge) to the Prophet ﷺ beneath the tree, said to me, "We used to offer the *Jumu'ah* prayer with the Prophet ﷺ and then depart at a time when the walls had no shade to shade ourselves therein.

٤١٦٨ - حدَّثَنا يَحْيَى بنُ يَعْلَى المُحارِبِيُّ: حدَّثَني أَبي: حدَّثَنا إياسُ بنُ سَلَمَةَ بنِ الأَكْوَعِ قالَ: حدَّثَني أَبي قالَ: وكانَ مِنْ أَصحابِ الشَّجَرَةِ قالَ: كُنَّا نُصَلِّي مَعَ النَّبيِّ ﷺ الجُمُعَةَ ثُمَّ نَنْصَرِفُ وَلَيْسَ لِلْحِيطانِ ظِلٌّ نَسْتَظِلُّ فِيهِ.

**4169.** Narrated Yazīd bin Abī 'Ubaid: I said to Salama bin Al-Akwa', "For what did you give the *Bai'a* (pledge) to Allāh's Messenger ﷺ on the day of *Al-Ḥudaibīya*?" He replied, "For death (in the Cause of Islām)."

٤١٦٩ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا حاتِمٌ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ قالَ: قُلْتُ لِسَلَمَةَ بنِ الأَكْوَعِ: عَلى أَيِّ شَيءٍ بايَعْتُمْ رَسُولَ اللهِ ﷺ يَوْمَ الحُدَيْبِيَةِ؟ قالَ: على المَوْتِ. [راجع: ٢٩٦٠]

**4170.** Narrated Al-Musaiyab; I met Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما and said (to him), "May you live prosperously! You enjoyed the company of the Prophet ﷺ and gave him the *Bai'a* (pledge) (at Al-Ḥudaibīya) under the tree." On that, Al-Barā' said, "O my nephew! You do not know what we have done after him (i.e., his death)."

٤١٧٠ - حدَّثَني أَحْمَدُ بنُ إشكابٍ: حدَّثَنا مُحَمَّدُ بن فُضَيْلٍ، عَنِ العَلاءِ بنِ المُسَيَّبِ، عَنْ أَبيهِ قالَ: لَقِيتُ البَرَاءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما فَقُلْتُ: طُوبى لكَ، صَحِبْتَ النَّبيَّ ﷺ وَبايَعْتَهُ تَحْتَ الشَّجَرَةِ، فَقالَ: يا ابنَ أَخي إِنَّكَ لا تَدْرِي ما أَحْدَثْنا بَعْدَهُ.

**4171.** Narrated Abū Qilāba that Thābit bin Aḍ-Ḍaḥḥāk had informed him that he was one of those who had given the *Bai'a* (pledge) (at Al-Ḥudaibīya) beneath the tree.

٤١٧١ - حَدَّثَني إِسحاقُ: حدَّثَنا يَحْيى بنُ صالحٍ: حدَّثَنا مُعاوِيَةُ، هُوَ ابنُ سَلامٍ، عَنْ يَحْيى، عَنْ أَبي

قِلابَةَ: أَنَّ ثابِتَ بنَ الضحَّاكِ أَخْبرَهُ أَنَّه بايَعَ النَّبيَّ ﷺ تَحتَ الشَّجَرَةِ. [راجع: ١٣٦٣]

**4172.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ regarding Allāh's Statement: "Verily! We have given you (O Muḥammad ﷺ) a manifest victory." (V.48:1) It refers to the *Al-Ḥudaibīya* Pledge. And the Companions of the Prophet ﷺ said (to the Prophet ﷺ), "Congratulations and happiness for you; but what reward shall we get?" So Allāh revealed: "That He may admit the believing men and the believing women to gardens beneath which rivers flow (i.e., Paradise)." (V.48:5)

٤١٧٢ - حدَّثني أَحْمَدُ بنُ إسحَاقَ: حدَّثَنا عُثْمانُ بنُ عُمَرَ: أَخْبرَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ①﴾ قالَ: الحُدَيْبِيَةُ. قالَ أَصحَابُهُ: هَنِيئاً مَرِيئاً فَمَا لَنا؟ فأَنْزَلَ اللهُ ﴿لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾ قالَ شُعْبَةُ: فَقَدِمْتُ الكُوفَةَ فحدَّثْتُ بِهٰذا كُلِّهِ عَنْ قَتادَةَ. ثُمَّ رَجَعْتُ فذَكَرْتُ لَهُ فَقالَ: أَمَّا ﴿لَكَ﴾ فعَنْ أَنَسٍ؟ وأَمَّا: هَنِيئاً مَرِيئاً، فَعَنْ عِكْرِمَةَ. [انظر: ٤٨٣٤]

**4173.** Narrated Zāhir Al-Aslamī who was one of those who had witnessed [the *Bai'a* (pledge) beneath] the tree: While I was making fire beneath the cooking pots containing donkey's meat, the announcer of Allāh's Messenger ﷺ announced, "Allāh's Messenger ﷺ forbids you to eat donkey's meat."

٤١٧٣ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا أبو عامِرٍ: حدَّثَنا إِسْرَائيلُ، عَنْ مَجْزَأَةَ ابنِ زاهِرٍ الأَسْلَمِيِّ، عَنْ أَبيهِ وكانَ مِمَّنْ شَهِدَ الشَّجَرَةَ قالَ: إِنِّي لأُوقِدُ تَحْتَ القُدورِ بِلُحُومِ الحُمُرِ إِذْ نادَى مُنادِي رَسُولِ اللهِ ﷺ: إِنَّ رَسُولَ اللهِ ﷺ يَنْهاكُمْ عَنْ لحُومِ الحُمُرِ.

**4174.** The same narration was told by Majza'a from a man called Uhbān bin Aūs who was one of those who had witnessed [the *Bai'a* (pledge) beneath] the tree, and who had some trouble in his knee so that while doing prostrations, he used to put a pillow underneath his knee.

٤١٧٤ - وعَنْ مَجْزَأَةَ، عَنْ رَجُلٍ مِنْهُمْ مِنْ أَصحَابِ الشَّجَرَةِ اسْمُهُ أُهْبانُ ابنُ أَوْسٍ وكانَ اشْتَكَى رُكْبَتَهُ وكانَ إِذَا سَجَدَ جَعَلَ تَحْتَ رُكْبَتِهِ وِسادَةً.

**4175.** Narrated Suwaid bin An-Nu'mān who was one of those who witnessed [the *Bai'a* (pledge) beneath] the tree: Allāh's Messenger ﷺ and his Companions were given *Sawīq* and they chewed it.

٤١٧٥ - حَدَّثَنِي مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا ابن أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ بُشَيْرِ بنِ يَسارٍ، عَنْ سُوَيْدِ بنِ النُّعْمانِ وكانَ مِنْ أَصحَابِ الشَّجَرَةِ قالَ: كانَ رَسُولُ اللهِ ﷺ وأَصحَابُهُ أُتُوا بسَوِيقٍ فلاكُوه. تابَعَه مُعاذٌ عَنْ شُعْبَةَ.

[راجع: ٢٠٩]

**4176.** Narrated Abū Jamra: I asked 'Āidh bin 'Amr رَضِيَ اللهُ عَنْهُ who was one of the Companions of the Prophet ﷺ and one of those [who gave the *Bai'a* (pledge) to the Prophet ﷺ] beneath the tree: "Can the *Witr* prayer be repeated (in one night)?" He said, "If you have offered it in the first part of the night, you should not repeat it in the last part of the night." [See *Fath Al-Bārī*].

٤١٧٦ - حدَّثَنا مُحَمَّدُ بنُ حاتِمِ بنِ بَزِيعٍ: حدَّثَنا شاذانُ، عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ قالَ: سأَلْتُ عائذَ بنَ عَمْرٍو وكانَ مِنْ أَصحَابِ النَّبِيِّ ﷺ، مِنْ أَصحَابِ الشَّجَرَةِ: هَلْ يُنْقَضُ الوِتْرُ؟ قالَ: إِذَا أَوْتَرْتَ مِنْ أَوَّلِهِ فَلا تُوْتِرْ مِنْ آخِرِهِ.

**4177.** Narrated Zaid bin Aslam: My father said, "Allāh's Messenger ﷺ was proceeding at night on one of his journeys and 'Umar bin Al-Khattāb was going along with him. 'Umar bin Al-Khattāb asked him (about something) but Allāh's Messenger ﷺ did not answer him. 'Umar asked him again, but he did not answer him. He asked him again (for the third time) but he did not answer him. On that 'Umar bin Al-Khattāb addressed himself saying, 'May your mother be bereaved of you, O 'Umar, for you have asked Allāh's Messenger ﷺ thrice, yet he has not answered you.' 'Umar said, 'Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me, I said, 'I was afraid that something

٤١٧٧ - حدَّثَني عَبْدُ اللهِ بنُ يُوسُفَ: أَخبَرَنا مالكٌ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كانَ يَسيرُ في بعْضِ أَسْفارِهِ وكانَ عُمَرُ بن الخَطَّابِ يَسِيرُ مَعَه لَيْلاً فسأَلَه عُمَرُ بنُ الخَطَّابِ عَنْ شَيءٍ فَلَمْ يُجِبْهُ رَسُولُ اللهِ ﷺ، ثُمَّ سأَلَهُ فَلَمْ يُجِبْهُ ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ. وقالَ عُمَرُ بنُ الخَطَّابِ: ثَكِلَتْكَ أُمُّكَ يا عُمَرُ، نَزَّرْتَ رَسُولَ اللهِ ﷺ ثَلاثَ مَرَّاتٍ كُلُّ ذٰلِكَ لا يُجِيبُكَ، قالَ عُمَرُ: فحَرَّكْتُ بَعيرِي ثُمَّ تَقَدَّمْتُ أَمامَ المُسْلِمِينَ وَخَشِيتُ أَنْ يَنْزِلَ فِيَّ قُرآنٌ، فَما

might have been revealed about me.' Then I came to Allāh's Messenger ﷺ and greeted him. He (i.e., the Prophet ﷺ) said, 'Tonight there has been revealed to me, a *Sūrah* which is dearer to me than (all the world) on which the sun rises,' and then he recited: 'Verily, We have given you (O Muḥammad ﷺ) a manifest victory.'" (V.48:1)

نَشِبْتُ أَنْ سَمِعْتُ صَارِخاً يَصْرُخُ بِي، قَالَ: فَقُلْتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ نُزِّلَ فِيَّ قُرآنٌ وَجِئْتُ رَسُولَ اللهِ ﷺ فَسَلَّمْتُ، فقالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ سُورَةٌ لَهِيَ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ»، ثُمَّ قَرأَ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ①﴾. [انظر: ٤٨٣٣، ٥٠١٢]

**4178, 4179.** Narrated Al-Miswar bin Makhrama and Marwān bin Al-Ḥakam (one of them said more than his friend): The Prophet ﷺ set out in the company of more than one thousand of his Companions in the year of *Al-Hudaibīya,* and when he reached Dhul-Ḥulaifa, he garlanded his *Hady* (i.e., sacrificing animal), assumed the state of *Iḥrām* for *'Umra* from that place and sent a spy of his from Khuzā'a (tribe). The Prophet ﷺ proceeded on till he reached (a village called) Ghadīr-al-Ashṭāṭ. There his spy came and said, "The Quraish (infidels) have collected a great number of people against you, and they have collected against you the Ethiopians, and they will fight with you, and will stop you and prevent you from entering the Ka'bah." The Prophet ﷺ said, "O people! Give me your opinion. Do you recommend that I should destroy the families and offspring of those who want to stop us from (going to) the Ka'bah? If they should come to us (for peace) then Allāh عَزَّ وجَلَّ would destroy a spy from *Al-Mushrikūn*, or otherwise we will leave them in a miserable state." On that Abū Bakr said, "O Allāh's Messenger! You have come with the intention of visiting this House (i.e., Ka'bah) and you do not want to kill or fight anybody. So proceed to it and whoever

**٤١٧٨، ٤١٧٩** - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ حِينَ حَدَّثَ هٰذَا الحَدِيثَ حَفِظْتُ بَعْضَهُ، وَثَبَّتَنِي مَعْمَرٌ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ المِسْوَرِ بنِ مَخْرَمَةَ ومَرْوَانَ ابنِ الحَكَمِ يَزِيدُ أَحَدُهُما عَلى صَاحِبِهِ، قالا: خَرَجَ النَّبِيُّ ﷺ عامَ الحُدَيْبِيَةِ في بِضْعَ عَشْرَةَ مِائَةً مِنْ أَصحَابِهِ، فَلَمَّا أَتى ذَا الحُلَيْفَةِ قَلَّدَ الهَدْيَ وأَشْعَرَهُ وأَحْرَمَ مِنْها بِعُمْرَةٍ وَبَعَثَ عَيْناً لَهُ مِنْ خُزَاعَةَ وَسارَ النَّبِيُّ ﷺ حتَّى كانَ بِغَدِيرِ الأَشْطاطِ أَتاهُ عَيْنُهُ قالَ: إِنَّ قُرَيْشاً جَمَعُوا لَكَ جُمُوعاً وَقَدْ جَمَعُوا لَكَ الأَحابِيشَ وَهُمْ مُقاتِلُوكَ وَصَادُّوكَ عَنِ البَيْتِ وَمانِعوكَ، فَقالَ: «أَشِيرُوا أَيُّها النَّاسُ عَلَيَّ، أَتَرَوْنَ أَنْ أَمِيلَ إِلى عِيالِهِمْ وَذَرَارِيِّ هٰؤُلاءِ الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّونا عَنِ البَيْتِ؟ فإِنْ يأْتُونا كانَ اللهُ عَزَّ وجلَّ قَدْ قَطَعَ

should stop us from it, we will fight him." On that the Prophet ﷺ said, "Proceed on, in the Name of Allāh!"

عَيْناً مِنَ الْمُشْرِكِينَ وَإِلَّا تَرَكْنَاهُمْ مَحْرُوبِينَ». قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللهِ، خَرَجْتَ عَامِداً لِهٰذَا الْبَيْتِ لَا تُرِيدُ قَتْلَ أَحَدٍ وَلَا حَرْبَ أَحَدٍ، فَتَوَجَّهْ لَهُ فَمَنْ صَدَّنَا عَنْهُ قَاتَلْنَاهُ، قَالَ: «امْضُوا عَلَى اسْمِ اللهِ». [راجع: ١٦٩٤، ١٦٩٥]

**4180, 4181.** Narrated 'Urwa bin Az-Zubair that he heard Marwān bin Al-Ḥakam and Al-Miswar bin Makhrama relating one of the events that happened regarding Allāh's Messenger ﷺ when he concluded the truce with Suhail bin 'Amr on the day of *Al-Ḥudaibīya.* One of the conditions which Suhail bin 'Amr stipulated, was his saying (to the Prophet ﷺ), "If anyone from us (i.e., infidels) ever comes to you, though he has embraced your religion, you should return him to us, and should not interfere between us and him." Suhail refused to conclude the truce with Allāh's Messenger ﷺ except on this condition. The believers disliked this condition and got disgusted with it and argued about it. But when Suhail refused to conclude the truce with Allāh's Messenger ﷺ except on that condition, Allāh's Messenger ﷺ concluded it. Accordingly, Allāh's Messenger ﷺ then returned Abū Jandal bin Suhail to his father, Suhail bin 'Amr, and returned every man coming to him from them during that period, even if he was a Muslim. The believing women emigrants came (to Al-Madīna) and Umm Kulthūm, the daughter of 'Uqba bin Abī Mu'aiṭ was one of those who came to Allāh's Messenger ﷺ and she was a fully mature girl at that time. Her relatives came, asking Allāh's Messenger ﷺ to return her to them, and in this connection, Allāh

٤١٨٠، ٤١٨١ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ: حَدَّثَنِي ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّهُ سَمِعَ مَرْوَانَ بْنَ الْحَكَمِ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ يُخْبِرَانِ خَبَراً مِنْ خَبَرِ رَسُولِ اللهِ ﷺ فِي عُمْرَةِ الْحُدَيْبِيَةِ، فَكَانَ فِيمَا أَخْبَرَنِي عُرْوَةُ عَنْهُمَا: أَنَّهُ لَمَّا كَاتَبَ رَسُولُ اللهِ ﷺ سُهَيْلَ بْنَ عَمْرٍو يَوْمَ الْحُدَيْبِيَةِ عَلَى قَضِيَّةِ الْمُدَّةِ، وَكَانَ فِيمَا اشْتَرَطَ سُهَيْلُ بْنُ عَمْرٍو أَنَّهُ قَالَ: لَا يَأْتِيكَ مِنَّا أَحَدٌ وَإِنْ كَانَ عَلَى دِينِكَ إِلَّا رَدَدْتَهُ إِلَيْنَا وَخَلَّيْتَ بَيْنَنَا وَبَيْنَهُ، وَأَبَى سُهَيْلٌ أَنْ يُقَاضِيَ رَسُولَ اللهِ ﷺ إِلَّا عَلَى ذٰلِكَ، فَكَرِهَ الْمُؤْمِنُونَ ذٰلِكَ وَامَّعَضُوا فَتَكَلَّمُوا فِيهِ، فَلَمَّا أَبَى سُهَيْلٌ أَنْ يُقَاضِيَ رَسُولَ اللهِ ﷺ إِلَّا عَلَى ذٰلِكَ كَاتَبَهُ رَسُولُ اللهِ ﷺ، فَرَدَّ رَسُولُ اللهِ ﷺ أَبَا جَنْدَلِ بْنَ سُهَيْلٍ يَوْمَئِذٍ إِلَى أَبِيهِ سُهَيْلِ بْنِ عَمْرٍو، وَلَمْ يَأْتِ رَسُولَ اللهِ ﷺ أَحَدٌ مِنَ الرِّجَالِ

revealed the Verses dealing with the believing (women).

إلّا رَدَّهُ في تِلكَ المُدَّةِ وإنْ كانَ مُسْلِماً. وجاءَتِ المُؤْمِناتُ مُهاجِرَاتٍ فَكانَتْ أُمُّ كُلْثُومٍ بِنْتُ عُقْبَةَ بنِ أبي مُعَيْطٍ مِمَّنْ خَرَجَ إلى رَسُولِ اللهِ ﷺ وَهيَ عاتِقٌ، فجاءَ أَهْلُها يَسأَلُونَ رَسُولَ اللهِ ﷺ أَنْ يَرْجِعَها إلَيْهِمْ حتّى أنْزَلَ اللهُ تَعالى في المُؤْمِناتِ ما أَنْزَلَ. [راجع: ١٦٩٤، ١٦٩٥]

**4182.** 'Āishah رَضِيَ اللهُ عَنها said, "Allāh's Messenger ﷺ used to test all the believing women who emigrated to him, with the following Verse: 'O Prophet! When believing women come to you to give you the *Bai'a* (pledge)...'" (V.60:12)

'Urwa's uncle said, "We were informed when Allāh ordered His Messenger ﷺ to return to *Al-Mushrikūn* what they had given to their wives who lately emigrated (to Al-Madīna) and we were informed that Abū Baṣīr...", relating the whole narration.

[See Vol. 3, *Ḥadīth* No.2731, 2732, for details].

٤١٨٢ - قالَ ابنُ شِهابٍ: وأَخبَرَني عُرْوَةُ بنُ الزُّبَيرِ: أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبيِّ ﷺ قالَتْ: إنَّ رَسُولَ اللهِ ﷺ كانَ يَمْتَحِنُ مَنْ هاجَرَ مِنَ المُؤْمِناتِ بِهٰذِهِ الآيَةِ ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ﴾ وعَنْ عَمِّهِ قالَ: بَلَغَنا حِينَ أَمَرَ اللهُ رَسُولَهُ ﷺ أَنْ يَرُدَّ إلى المُشْرِكِينَ ما أَنفَقوا عَلَى مَنْ هاجَرَ مِنْ أَزْوَاجِهِمْ وَبَلَغَنا أَنَّ أبا بَصِيرٍ، فَذَكَرَهُ بطولِهِ. [راجع: ٢٧١٣]

**4183.** Narrated Nāfi': 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنهُما set out for *'Umra* during the period of *Al-Fitnah* (trial, afflictions), and he said, "If I should be stopped from visiting the Ka'bah, I will do what we did when we were with Allāh's Messenger ﷺ." He (Ibn Umar) was one of those who had assumed *Iḥrām* for *'Umra* in the year of *Al-Ḥudaibīya.*

٤١٨٣ - حدَّثَنا قُتَيْبَةُ، عنْ مالكٍ، عَنْ نافعٍ: أَنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما خَرَجَ مُعْتَمِراً في الفِتْنَةِ، فَقالَ: إنْ صُدِدْتُ عنِ البَيْتِ صَنَعْنا كما صَنَعْنا مَعَ رَسُولِ اللهِ ﷺ، فأَهَلَّ بِعُمْرَةٍ مِنْ أَجْلِ أَنَّ رَسُولَ اللهِ ﷺ كانَ أَهَلَّ بِعُمْرَةٍ عامَ الحُدَيْبِيَةِ. [راجع: ١٦٣٩]

**4184.** Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنهُما assumed *Iḥrām* and said, "If something

٤١٨٤ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا

should intervene between me and the Ka'bah, then I will do what the Prophet ﷺ did when the Quraish infidels intervened between him and (the Ka'bah). Then Ibn 'Umar recited: "Indeed in the Messenger of Allāh (Muḥammad ﷺ) you have a good example to follow..." (V.33:21)

يَحْيَى، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ أَنَّهُ أَهَلَّ وقالَ: إِنْ حِيلَ بَيْنِي وبَيْنَهُ فَعَلْتُ كما فَعَلَ النَّبِيُّ ﷺ حِينَ حالَتْ كُفَّارُ قُرَيشٍ بَيْنَه، وتَلا ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾. [راجع: ١٦٣٩]

**4185.** Narrated Nāfi': One of 'Abdullāh's sons said to 'Abdullāh (bin 'Umar), "I wish you would stay this year (and not perform *Ḥajj*) as I am afraid that you will not be able to reach the Ka'bah." On that he (i.e., 'Abdullāh bin 'Umar) said, "We went out with the Prophet ﷺ (for *'Umra*), and when the Quraish infidels intervened between us and the Ka'bah, the Prophet ﷺ slaughtered his *Hady* and shaved (his head), and his Companions cut short their hair." Then 'Abdullāh bin 'Umar said, "I make you witness that I have intended to perform *'Umra* and if I am allowed to reach the Ka'bah, I will perform the *Ṭawāf*, and if something (i.e., obstacles) intervenes between me and the Ka'bah, then I will do what Allāh's Messenger ﷺ did." Then after going for a while, he said, "I consider the ceremonies (of both *'Umra* and *Ḥajj*) as one and the same, so I would like you to witness that I have intended to perform *Ḥajj* along with my *'Umra*." So, he performed only one *Ṭawāf* and one *Sa'y* (going between Aṣ-Ṣafā and Al-Marwa) and finished the *Iḥrām* of both (*'Umra* and *Ḥajj*).

**٤١٨٥** - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدِ ابنِ أسماءَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ: أَنَّ عُبَيْدَ اللهِ بنَ عَبْدِ اللهِ وسالِمَ بنَ عَبْدِ اللهِ أَخْبَراهُ أَنَّهُما كَلَّمَا عَبْدَ اللهِ بنَ عُمَرَ ح. وحدَّثَنا مُوسى بنُ إسمَاعِيلَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ: «أَنَّ بَعْضَ بَنِي عَبْدِ اللهِ قالَ لَهُ: لَوْ أَقَمْتَ العامَ فإِنِّي أَخافُ أَنْ لا تَصلَ إلى البَيْتِ، قالَ: خَرَجْنا مَعَ النَّبِيِّ ﷺ فَحالَ كُفَّارُ قُرَيْشٍ دُونَ البَيْتِ فَنَحَرَ النَّبِيُّ ﷺ هَدْياهُ وحَلَقَ وقَصَّرَ أَصْحابُهُ، وقالَ: أُشهِدُكُمْ أَنِّي أَوْجَبْتُ عُمْرَةً، فإنْ خُلِّيَ بَيْني وبَينَ البَيْتِ طُفْتُ، وإنْ حِيلَ بَيْني وبَينَ البَيْتِ صَنَعْتُ كما صَنَعَ رَسُولُ اللهِ ﷺ. فَسارَ ساعَةً ثُمَّ قالَ: ما أَرَى شَأْنَهُما إلا واحِداً، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَتي، فَطافَ طَوافاً واحِداً وسَعْياً واحِداً حتَّى حَلَّ مِنهُما جميعاً. [راجع: ١٦٣٩]

**4186.** Narrated Nāfi': The people used to say that Ibn 'Umar had embraced Islām (or given the *Ḥudaibīya* Pledge) before 'Umar.

**٤١٨٦** - حَدَّثَني شُجاعُ بنُ الوَلِيدِ: سَمِعَ النَّضْرَ بنَ مُحَمَّدٍ:

حدَّثَنا صَخْرٌ، عَنْ نافعٍ قالَ: إنَّ النَّاسَ يَتَحَدَّثُونَ أَنَّ ابْنَ عُمَرَ أَسْلَمَ قَبْلَ عُمَرَ ولَيْس كذلكَ، ولٰكِنْ عُمَرُ يَوْمَ الحُدَيْبِيَةِ أرْسَلَ عَبْدَ اللهِ إلى فَرَسٍ لَه عِنْدَ رَجُلٍ منَ الأنصارِ يأتي بِهِ لِيُقاتِلَ عَلَيْهِ، ورَسُولُ اللهِ ﷺ يُبايعُ عِنْدَ الشَّجَرَةِ وعُمَرُ لا يدْرِي بِذٰلكَ فَبايَعَهُ عَبْدُ اللهِ ثُمَّ ذَهَبَ إلى الفَرَسِ فَجاءَ بهِ إلى عُمَرَ وعُمَرُ يَسْتَلْئِمُ للقِتالِ، فأَخْبرَهُ أنَّ رَسُولَ اللهِ ﷺ يُبايعُ تَحتَ الشَّجَرَةِ. قالَ: فانْطَلَقَ فَذَهَبَ مَعَه حتَّى بايَعَ رَسُولَ اللهِ ﷺ فَهِيَ التي يَتَحَدَّثُ النَّاسُ أَنَّ ابنَ عُمَرَ أَسْلَمَ قَبْلَ عُمَرَ. [راجع: ٣٩١٦]

This is not true. What happened is that ‘Umar sent ‘Abdullāh to bring his horse from an *Anṣārī* man so as to fight on it. At that time the people were giving the *Bai‘a* (pledge) to Allāh's Messenger ﷺ near the tree, and ‘Umar was not aware of that. So, ‘Abdullāh (bin ‘Umar) gave the *Bai‘a* (to the Prophet ﷺ) and went to take the horse and brought it to ‘Umar. While ‘Umar was putting on the armour to get ready for fighting, ‘Abdullāh informed him that the people were giving the *Bai‘a* to Allāh's Messenger ﷺ beneath the tree. So ‘Umar set out and ‘Abdullāh accompanied him till he gave the *Bai‘a* to Allāh's Messenger ﷺ, and it was this event that made people say that Ibn ‘Umar had embraced Islām (or given the Ḥudaibiya Pledge) before ‘Umar.

٤١٨٧ - وقالَ هِشامُ بنُ عمَّارٍ: حدَّثَنا الوَلِيدُ بنُ مُسْلِمٍ: حدَّثَنا عُمَرُ بنُ مُحَمَّدٍ العُمَرِيُّ: أَخْبرَني نافعٌ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ النَّاسَ كانُوا مَعَ النَّبيِّ ﷺ يومَ الحُدَيْبِيَةِ تَفَرَّقُوا في ظِلالِ الشَّجَرِ، فإذَا النَّاس مُحْدِقُونَ بالنَّبيِّ ﷺ فقالَ: يا عَبْدَ اللهِ، انْظُرْ ما شَأنُ النَّاسِ قَدْ أَحْدَقُوا برَسُولِ اللهِ ﷺ، فَوَجدَهُمْ يُبايِعُونَ فَبايَعَ ثُمَّ رَجَعَ إلى عُمَرَ فَخَرَجَ فَبايَعَ. [راجع: ٣٩١٦]

**4187.** ‘Abdullāh bin ‘Umar added, "The people were along with the Prophet ﷺ on the day of *Al-Ḥudaibīya* spreading in the shade of the trees. Suddenly the people surrounded the Prophet ﷺ and started looking at him." ‘Umar said, "O ‘Abdullāh! Go and see why the people are encircling Allāh's Messenger ﷺ and looking at him." ‘Abdullāh bin ‘Umar then saw the people giving the *Bai‘a* to the Prophet ﷺ. So he also gave the *Bai‘a* and returned to ‘Umar, who went out in his turn and gave the *Bai‘a* (to the Prophet ﷺ).

٤١٨٨ - **حدَّثَنا** ابنُ نُمَيرٍ: حدَّثَنا يَعْلَى: حدَّثَنا إسمَاعِيل قالَ: سَمِعْتُ عَبْدَ اللهِ بنَ أَبي أَوْفى رَضِيَ اللهُ

**4188.** Narrated ‘Abdullāh bin Abī Aūfā رَضِيَ اللهُ عَنْهُما: We were in the company of the Prophet ﷺ when he performed the *‘Umra*. He performed the *Ṭawāf* and we did the same; he offered the *Ṣalāt* (prayer) and we

also offered the *Ṣalāt* (prayer) with him. Then he performed the *Sa'y* (i.e., going) between Aṣ-Ṣafā and Al-Marwa and we were guarding him against the people of Makkah so that nobody should harm him.

عَنْهُما قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ حِينَ اعْتَمَرَ فَطافَ فَطُفْنا مَعَهُ، وصَلَّى وصَلَّيْنا مَعَهُ، وسَعَى بَيْنَ الصَّفا والمَرْوَةِ فَكُنا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ لا يُصِيبُهُ أَحَدٌ بِشَيءٍ. [راجع: ١٦٠٠]

**4189.** Narrated Abū Wā'il: When Sahl bin Ḥunaif returned from (the battle of) Ṣiffīn,[1] we went to ask him (as to why he had come back). He replied, "(You should not consider me a coward) but blame your own opinions.[2] I saw myself on the day of Abū Jandal[3] (inclined to fight), and if I had the power of refusing the order of Allāh's Messenger ﷺ, then I would have refused it (and fought the infidels bravely). Allāh and His Messenger ﷺ know (what is convenient and) better. Whenever we put our swords on our shoulders for any matter that terrified us, our swords led us to an easy agreeable solution before the present situation (of disagreement and dispute between the Muslims). When we mend the breach in one side, it opened in another, and we do not know what to do about it."

٤١٨٩ - حدَّثَنا الحَسَنُ بنُ إسحاقَ: حدَّثَنا مُحَمَّدُ بنُ سابِقٍ: حدَّثَنا مالكُ بنُ مِغْوَلٍ قالَ: سَمِعْتُ أَبا حَصِينٍ قالَ: قالَ أَبو وائِلٍ: لَمَّا قَدِمَ سَهْلُ بنُ حُنَيْفٍ مِنْ صِفِّينَ أَتَيْناه نَسْتَخْبِرُهُ فَقالَ: اتَّهِمُوا الرَّأْيَ فَلَقَدْ رَأَيْتُنِي يَوْمَ أَبي جَنْدَلٍ ولَوْ أَسْتَطِيعُ أَنْ أَرُدَّ عَلى رَسُولِ اللهِ ﷺ أَمْرَهُ لَرَدَدْتُ واللهُ ورَسُولُهُ أَعْلَمُ. وما وَضَعْنا أَسْيافَنا عَلى عَواتِقِنا لأَمْرٍ يُفْظِعُنا إلا أَسْهَلْنَ بِنا إلى أَمْرٍ نَعْرِفُهُ قَبْلَ هذا الأَمْرِ، ما نَسُدُّ مِنها خُصْماً إِلَّا انْفَجَرَ عَلَيْنا خُصْمٌ ما نَدْرِي كَيْفَ نأْتي لَه. [راجع: ٣١٨١]

**4190.** Narrated Ka'b bin 'Ujra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ came to me at the time of *Al-Ḥudaibīya* Pledge while lice were falling on my face. He said, "Are the lice of your head troubling you?" I said, "Yes." He said, "Shave your head and observe *Ṣaum* (fast)

٤١٩٠ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بن زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُجاهِدٍ، عَنِ ابنِ أَبي لَيْلى، عَنْ كَعْبِ ابنِ عُجْرَةَ رَضِيَ اللهُ

(1) (H. 4189) A battle between 'Alī and Mu'āwiya.
(2) (H. 4189) They blamed him for not fighting properly in that battle, but he blamed them for fighting their Muslim brethren.
(3) (H. 4189) During the peace treaty of *Al-Ḥudaibīya,* Abū Jandal, a new convert, sought refuge with the Prophet ﷺ from the infidels who had persecuted him. But the Prophet ﷺ, abiding by the conditions of the Treaty, returned him to the infidels. The Companions of the Prophet ﷺ wished that he had not returned him and prepared to fight the infidels.

for three days, or feed six poor persons, or slaughter a sheep as sacrifice." (The subnarrator, Ayyūb said, "I do not know with which of these three options he started.")

عَنْهُ قالَ: أَتى عَليَّ النَّبِيُّ ﷺ زَمَنَ الحُدَيْبِيَةِ والقَمْلُ يَتَناثَرُ عَلى وجْهي فَقالَ: «أَيُؤْذِيكَ هَوامُّ رَأْسِكَ؟» قُلْتُ: نَعَمْ، قالَ: «فاحْلِقْ وصُمْ ثَلاثَةَ أيام، أَوِ أَطْعِمْ سِتَّةَ مَساكِينَ، أَوِ انْسُكْ نَسِيكَةً». قالَ أَيُّوبُ: لا أَدْرِي بِأَيِّ هذا بَدَأَ. [راجع: ١٨١٤]

**4191.** Narrated Ka'b bin 'Ujra رَضِيَ اللهُ عَنْهُ: We were in the company of Allāh's Messenger ﷺ at Al-Ḥudaibīya in the state of *Iḥrām* and *Al-Mushrikūn* did not allow us to proceed (to the Ka'bah). I had thick hair and lice started falling on my face. The Prophet ﷺ passed by me and said, "Are the lice of your head troubling you?" I replied, "Yes." (The sub-narrator added, "Then the following Divine Verse was revealed: '...And whosoever of you is ill or has an ailment in his scalp (necessitating shaving) he must pay a *Fidya* (ransom) of either observing *Ṣaum* (fasts) (three days) or giving *Ṣadaqa* (charity – feeding six poor) or offering sacrifice (one sheep)...'" (V.2:196)

**٤١٩١** - حَدَّثَني مُحَمَّدُ بن هِشام أَبُو عَبْدِ اللهِ: حَدَّثَنا هُشَيْمٌ، عَنْ أَبي بِشْرٍ، عَنْ مُجاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبي لَيْلى، عَنْ كَعْبِ بنِ عُجْرَةَ قالَ: كُنّا مَعَ رَسُولِ اللهِ ﷺ بالحُدَيْبِيَةِ ونَحْنُ مُحْرِمُونَ وقَدْ حَصَرَنا المُشْرِكُون، قالَ: وكانَتْ لي وَفْرَةٌ فَجَعَلَتِ الهَوامُّ تَساقَطُ عَلى وجْهي فَمَرَّ بي النَّبِيُّ ﷺ فَقالَ: «أَيُؤْذِيكَ هَوامُّ رَأْسِكَ؟» قُلْتُ: نَعَمْ، قالَ: وأُنْزِلَتْ هذِهِ الآيَةُ ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦]. [راجع: ١٨١٤]

## (37) CHAPTER. The story of (the tribes of) 'Ukl and 'Uraina.

## (٣٧) بابُ قِصَّةِ عُكْلٍ وعُرَيْنَةَ

**4192.** Narrated Anas رَضِيَ اللهُ عَنْهُ: Some people of the tribe of 'Ukl and 'Uraina arrived at Al-Madīna to meet the Prophet ﷺ and embraced Islām and said, "O Allāh's Prophet! We are the owners of milch livestock (i.e., we are bedouins) and not farmers (i.e., countrymen)." They found the climate of Al-Madīna unsuitable for them.

**٤١٩٢** - حَدَّثَني عَبْدُ الأَعْلى بنُ حَمّادٍ: حَدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حَدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ: أَنَّ أَنَساً رَضِيَ اللهُ عَنْهُ حَدَّثَهُمْ: أَنَّ ناساً مِنْ عُكْلٍ وعُرَيْنَةَ قَدِمُوا المَدِينَةَ عَلى النَّبِيِّ ﷺ

وتَكَلَّمُوا بالإِسْلام فَقالُوا: يا نَبِيَّ اللهِ، إنَّا كُنَّا أَهْلَ ضَرْعٍ ولَمْ نَكُنْ أَهْلَ رِيفٍ واسْتَوْخَمُوا المَدِينَةَ فأَمَرَ لَهُمْ رَسُولُ اللهِ ﷺ بِذَوْدٍ وراعٍ، وأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهِ فَيَشْرَبُوا مِنْ أَلْبانِها وأَبْوالِها، فانْطَلَقُوا حَتَّى إذَا كانُوا ناحِيَةَ الحَرَّةِ كَفَرُوا بَعْدَ إسْلامِهِمْ وقَتَلُوا رَاعِيَ النَّبِيِّ ﷺ واسْتاقُوا الذَّوْدَ، فَبَلَغَ النَّبِيَّ ﷺ فَبَعَثَ الطَّلَبَ في آثارِهِمْ فأَمَرَ بِهِمْ فَسَمَرُوا أَعْيُنَهُمْ، وَقَطَعُوا أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وتُرِكُوا في ناحِيَةِ الحَرَّةِ حَتَّى ماتُوا عَلى حالِهِمْ.

[راجع: ٢٣٣]

قالَ قَتادَةُ: وَبَلَغَنا أَنَّ النَّبِيَّ ﷺ بَعْدَ ذٰلِكَ كانَ يَحُثُّ عَلى الصَّدَقَةِ ويَنْهَى عَنِ المُثْلَةِ. وقالَ شُعْبَةُ وأَبانُ وحَمَّادٌ، عَنْ قَتادَةَ: مِنْ عُرَيْنَةَ، قالَ يحيَى بنُ أبي كَثِيرٍ وأَيُّوبُ، عَنْ أَبي قِلابَةَ عَنْ أَنَسٍ: قَدِمَ نَفَرٌ مِنْ عُكْلٍ.

٤١٩٣ - حدَّثني مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثَنا حَفْصُ بنُ عُمَرَ أَبو عُمَرَ الحَوْضِيُّ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ: حدَّثَنا أَيُّوبُ والحَجَّاجُ الصَّوَّافُ قَالَا: حدَّثَني أَبُو رَجاءٍ مَوْلَى أَبي قِلابَةَ وكانَ مَعَهُ بالشَّامِ: أَنَّ عُمَرَ بنَ عَبْدِ العَزِيزِ اسْتَشارَ النَّاسَ يَوْماً،

So Allāh's Messenger ﷺ ordered that they should be provided with some milch camels and a shepherd and ordered them to go out of Al-Madīna and to drink the camels' milk and urine (as medicine). So they set out and when they reached Al-Ḥarra, they reverted to heathenism after embracing Islām, and killed the shepherd of the Prophet ﷺ and drove away the camels. When this news reached the Prophet ﷺ, he sent some people in pursuit of them. (So they were caught and brought back to the Prophet ﷺ). The Prophet ﷺ gave his orders in their concern. So their eyes were branded with heated pieces of iron and their hands and legs were cut off and they were left away in Ḥarra till they died in that state of theirs.

[See Vol. 1, *Ḥadīth* No.233]

**4193.** Narrated Abū Rajā', the freed slave of Abū Qilāba, who was with Abū Qilāba in Sham: 'Umar bin 'Abdul-'Azīz consulted the people saying, "What do you think of *Qasāma*."(1) They said, "It is a right (judgement) which Allāh's Messenger ﷺ and the caliphs before you acted on." Abū Qilāba was behind 'Umar's bed. 'Anbasa bin Sa'īd said, "But what about the narration concerning the people of ('Ukl and)

(1) (H. 4193) If somebody is murdered somewhere and the people of that area deny the murder and of knowing about the murderer, then fifty of them should take an oath to confirm their claim, and if they take such an oath *"Qasama,"* then the government pays the blood-money to the relatives of the deceased person.

'Uraina?"[1] Abū Qilāba said, "Anas bin Mālik narrated it to me," and then narrated the whole story.

[See Vol. 9, *Hadith* No.6899].

قالَ: ما تَقُولُونَ في هذِهِ القَسامَةِ؟ فَقالُوا: حقٌّ قَضَى بِها رَسُولُ اللهِ ﷺ وقَضَتْ بِها الخُلَفاءُ قَبْلَكَ. قالَ: وأبُو قِلابَةَ خَلْفَ سَرِيرِهِ. فَقالَ عَنْبَسَةُ بْنُ سَعِيدٍ: فَأَيْنَ حَدِيثُ أَنَسٍ في العُرَنِيِّينَ؟ قالَ أبُو قِلابَةَ: إِيَّايَ حَدَّثَهُ أَنَسُ بنُ مالِكٍ، قالَ عَبْدُ العَزِيزِ بنُ صُهَيْبٍ، عَنْ أَنَسٍ: مِنْ عُرَيْنَةَ، وقالَ أَبُو قِلابَةَ، عَنْ أَنَسٍ: مِنْ عُكْلٍ، وَذَكَرَ القِصَّةَ. [راجع: ٢٣٣]

**(38) CHAPTER. *Ghazwā* Dhāt-Qarad in which the infidels attacked and took away the she-camels of the Prophet ﷺ three days before the battle of Khaibar.**

**(٣٨) بابُ غَزْوَةِ ذَاتِ قَرَدٍ وَهِيَ الغَزْوَةُ الَّتِي أَغارُوا فِيهَا عَلى لِقاحِ النَّبِيِّ ﷺ قَبْلَ خَيْبَرَ بِثَلاثٍ**

**4194.** Narrated Salama bin Al-Akwa': Once, I went (from Al-Madīna) towards (Al-Ghāba) before the first *Ādhān* of the *Fajr* prayer. The she-camels of Allāh's Messenger ﷺ used to graze at a place called Dhī-Qarad. A slave of 'Abdur-Rahmān bin 'Aūf met me (on the way) and said, "The she-camels of Allāh's Messenger ﷺ had been taken away by force." I asked, "Who had taken them?" He replied, "(The people of) Ghatafān." I made three loud cries (to the people of Al-Madīna) saying, "*Yā Sabāhāh!*"[2] I made the people between the two mountains of Al-Madīna hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer and I was saying, "I am the son of Al-Akwa', and today will perish the mean

**٤١٩٤ - حدَّثَنا قُتَيْبَةُ** بنُ سَعِيدٍ: حدَّثَنا حاتِمٌ، عَنْ يَزِيدَ بنَ أَبي عُبَيْدٍ قال: سَمِعْتُ سَلَمَةَ بنَ الأَكْوَعِ يَقُولُ: خَرَجْتُ قَبْلَ أَنْ يُؤَذَّنَ بالأُولى وكانَتْ لِقاحُ رَسُولِ اللهِ ﷺ تَرْعَى بِذِي قَرَدٍ، قالَ: فَلَقِيَنِي غُلامٌ لِعَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ فَقالَ: أُخِذَتْ لِقاحُ رَسُولِ اللهِ ﷺ، قُلْتُ: مَنْ أَخَذَها؟ قالَ: غَطَفانُ، قالَ: فَصَرَخْتُ ثَلاثَ صَرَخاتٍ: يا صَباحاهُ، قالَ فأَسْمَعْتُ ما بَيْنَ لابَتَيِ المَدِينَةِ، ثُمَّ انْدَفَعْتُ عَلى وَجْهِي حَتَّى أَدْرَكْتُهُمْ وقَدْ أَخَذُوا يَسْتَقُونَ مِنَ الماءِ فَجَعَلْتُ أَرْمِيهِمْ

(1) (H. 4193) The Prophet ﷺ did not ask the people of 'Uraina to take an oath concerning the murder of the shepherd, but he killed them. [See H. No. 4192]

(2) (H. 4194) *Yā Sabāhāh!*: A call for help.

بِنَبْلِي، وكُنْتُ رَامِياً وأقولُ: أنا ابنُ الأكْوَعِ، وَاليَوْمُ يَوْمُ الرُّضَّعِ، وأَرْتَجِزُ حتَّى اسْتَنْقَذْتُ اللِّقاحَ مِنْهُمْ وَاسْتَلَبْتُ مِنْهُمْ ثَلاثِينَ بُرْدَةً، قالَ: وجاء النَّبِيُّ ﷺ والنَّاسُ فَقُلْتُ: يا نَبِيَّ اللهِ، قَدْ حَمَيْتُ القَوْمَ المَاءَ وهُمْ عِطاشٌ، فابْعَثْ إليهِمُ السَّاعَةَ فَقالَ: «يا ابنَ الأكْوَعِ مَلَكْتَ فَأَسْجِحْ»، قالَ: ثُمَّ رَجَعْنا ويُرْدِفُني رَسُولُ اللهِ ﷺ عَلى ناقَتِهِ حتَّى دَخَلْنا المَدِينَةَ. [راجع: ٣٠٤١]

people." I kept on saying like that till I saved the she-camels (of the Prophet ﷺ), I also snatched thirty *Burda* (i.e., garments) from them. Then the Prophet ﷺ and the other people came there, and I said, "O Allāh's Prophet! I have stopped the people (of Ghaṭafān) from taking water and they are thirsty now. So send (some people) after them now." On that the Prophet ﷺ said, "O the son of Al-Akwa'! You have overpowered them, so forgive them." Then we all came back and Allāh's Messenger ﷺ seated me behind him on his she-camel till we entered Al-Madīna.

## (٣٩) بابُ غَزْوَةِ خَيْبَرَ

## (39) CHAPTER. *Ghazwā* of Khaibar.

٤١٩٥ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ بُشَيرِ بنِ يَسارٍ: أنَّ سُوَيْدَ بنَ النُّعْمانِ أخْبَرَه أنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ عامَ خَيْبَرَ حتَّى إذا كُنَّا بالصَّهْباءِ وهِيَ مِنْ أدْنَى خَيْبَرَ صَلَّى العَصْرَ ثُمَّ دَعا بالأزْوَادِ فَلَمْ يُؤْتَ إلَّا بالسَّوِيقِ، فأمَرَ بِهِ فَثُرِّيَ فأكَلَ وأكَلْنا ثُمَّ قامَ إلى المَغْرِبِ فَمَضْمَضَ ومَضْمَضْنا ثُمَّ صَلَّى ولَمْ يَتَوَضَّأْ. [راجع: ٢٠٩]

**4195.** Narrated Suwaid bin An-Nu'mān: I went out in the company of the Prophet ﷺ in the year (the battle) of Khaibar, and when we reached Aṣ-Ṣahbā' which is the lower part of Khaibar, the Prophet ﷺ offered the *'Asr* prayer and then asked the people to collect the journey-food. Nothing was brought but *Sawīq* which the Prophet ﷺ ordered to be moistened with water, and then he ate it and we also ate it. Then he got up to offer the *Maghrib* prayer. He washed his mouth, and we too washed our mouths, and then he offered the *Ṣalāt* (prayer) without repeating his ablution.

٤١٩٦ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا حاتِمُ بنُ إسماعِيلَ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ بنِ الأكْوَعِ رَضِيَ اللهُ عَنْهُ قالَ: خَرَجْنا مَعَ النَّبِيِّ ﷺ إلى خَيْبَرَ، فَسِرْنا لَيْلاً، فَقالَ رَجُلٌ مِنَ القَوْمِ لِعامِرٍ: يا

**4196.** Narrated Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ: We went out to Khaibar in the company of the Prophet ﷺ. While we were proceeding at night, a man from the group said to 'Āmir, "O 'Āmir! Won't you let us hear your poetry?" 'Āmir was a poet, so he got down and started reciting for the people poetry that kept pace with the camel's footsteps, saying:

"O Allāh! Without You we would not have been guided on the right path

Neither would we have given *Sadaqa* (in charity), nor would we have offered *Salāt* (prayer).

So please forgive us, what we have committed (i.e., our defects); let all of us be sacrificed for Your Cause.

And send *Sakīnah* (i.e., tranquillity and calmness) upon us

To make our feet firm when we meet our enemy,

And if they will call us towards an unjust thing, we will refuse.

The infidels have made a hue and cry to ask other's help against us."

The Prophet ﷺ on that, asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Āmir bin Al-Akwa'." Then the Prophet ﷺ said, "May Allāh bestow His Mercy on him." A man amongst the people said, "O Allāh's Prophet! Has (martyrdom) been granted to him.[1] Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allāh تعالى helped the Muslims conquer it (i.e., Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet ﷺ said, "What are these fires? For cooking what are you making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e., people) said, "The meat of donkeys." The Prophet ﷺ said, "Throw away the meat and break the pots!" Someone asked, "O Allāh's Messenger! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows

عامِرُ، أَلا تُسْمِعُنا مِنْ هُنَيهاتِكَ؟ - وكانَ عامِرٌ رَجُلاً شاعِراً - فَنزَلَ يَحْدو بالقَوْمِ يَقُولُ:

اللَّهُمَّ لَوْلا أَنْتَ ما اهْتَدَيْنا
ولا تَصَدَّقْنا ولا صَلَّيْنا
فاغْفِرْ فِدَاءً لكَ ما اتَّقَيْنَا
وأَلْقِيَنْ سَكِينَةً عَلَيْنَا
وثَبِّتِ الأَقْدَامَ إنْ لاقَيْنا
إنَّا إذَا صِيْحَ بِنا أَتَيْنَا
وبالصِّياحِ عَوَّلُوا عَلَيْنا

فَقالَ رَسُولُ اللهِ ﷺ: «مَنْ هذَا السَّائِقُ؟» قالُوا: عامِرُ بنُ الأَكْوَعِ، قالَ: «يَرْحَمُهُ اللهُ»، قالَ رَجُلٌ مِنَ القَوْمِ: وجَبَتْ يا نَبِيَّ اللهِ لَوْ أَمْتَعْتَنا بِهِ. فأَتَيْنا خَيْبَرَ فَحاصَرْناهُمْ حتَّى أَصابَتْنا مَخْمَصَةٌ شَدِيدَةٌ، ثُمَّ إنَّ اللهَ تَعالى فَتَحَها عَلَيهِمْ. فَلَمَّا أَمْسَى النَّاسُ مَساءَ اليَوْمِ الذي فُتِحَتْ عَلَيهِمْ أَوْقَدُوا نِيرَاناً كَثِيرَةً، فَقالَ النَّبِيُّ ﷺ: «ما هذِهِ النِّيرَانُ؟ عَلى أَيِّ شَيءٍ تُوقِدُونَ؟» قالُوا: عَلى لحمٍ، قالَ: «عَلى أَيِّ لحمٍ؟» قالُوا: لَحْمُ حُمُرِ الإِنْسِيَّةِ، قالَ النَّبِي ﷺ: «أَهْرِيقُوها واكْسِرُوها»، فَقالَ رَجُلٌ: يا رَسُولَ اللهِ، أَوْ نُهَرِيقُها ونَغْسِلُها؟ قالَ: «أَوْ ذَاكَ»، فَلَمَّا تَصَافَّ القَوْمُ كانَ سَيْفُ عامِرٍ قَصِيراً، فَتَناوَلَ بِهِ ساقَ يَهُودِيّ

(1) (H. 4196) The man, 'Umar, inferred from the invocation of the Prophet ﷺ that 'Āmir would be granted martyrdom.

(for the clash), 'Āmir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allāh's Messenger ﷺ saw me (in a sad mood). He took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Āmir are lost." The Prophet ﷺ said, "Whoever says so, is mistaken, for 'Āmir has got a double reward." The Prophet ﷺ raised two fingers and added, "He (i.e., 'Āmir) was a persevering struggler in the Cause of Allāh and there are few Arabs who achieved the like of (good deeds) 'Āmir had done."

لِيَضْرِبَهُ ويَرْجِعُ ذُبابُ سَيْفِهِ فأَصابَ عَيْنَ رُكْبَةِ عامِرٍ فماتَ مِنْهُ، قالَ: فَلَمَّا قَفَلُوا قالَ سَلَمَةُ: رآني رَسُولُ اللهِ ﷺ وهُوَ آخِذٌ يَدِي، قالَ: «ما لكَ؟» قُلْتُ لَهُ: فِدَاكَ أَبي وأُمِّي، زَعَمُوا أَنَّ عامِراً حَبِطَ عَمَلُهُ. قالَ النَّبِيُّ ﷺ: «كَذَبَ مَنْ قالَهُ، إِنَّ لَهُ أَجْرَيْنِ - وَجَمَعَ بينَ إِصْبَعَيْهِ - إِنَّهُ لَجاهِدٌ مُجَاهِدٌ، قَلَّ عَرَبِيٌّ مَشَى بها مِثْلَهُ». حدَّثنا قُتَيْبَةُ: حدَّثنا حَاتِمٌ قالَ: «نَشأَ بها». [راجع: ٢٤٧٧]

**4197.** Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ reached Khaibar at night and it was his habit that whenever he reached the enemy at night, he will not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him (i.e., the Prophet ﷺ), they said, "Muḥammad! By Allāh! Muḥammad and his army!" The Prophet ﷺ said, "Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."

**٤١٩٧** - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبرَنا مالكٌ، عَنْ حُمَيْدٍ الطَّويلِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ أَتى خَيْبَرَ لَيْلاً وكانَ إِذَا أَتَى قَوْماً بِلَيْلٍ لَمْ يُغِرْ بِهِمْ حتَّى يُصْبِحَ. فَلَمَّا أَصْبَحَ خَرَجَتِ اليهُودُ بِمَساحِيهِمْ ومكاتِلِهِمْ. فَلَمَّا رَأَوْهُ قالُوا: مُحَمَّدٌ واللهِ، مُحَمَّدٌ والخَمِيسُ. فَقالَ النَّبِيُّ ﷺ: «خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ صَبَاحُ المُنْذَرِينَ». [راجع: ٣٧١]

**4198.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We reached Khaibar early in the morning[1] and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet ﷺ they said, "Muḥammad! By

**٤١٩٨** - **أَخْبرَنا** صَدَقَةُ بنُ الفَضْلِ: أَخْبرَنا ابنُ عُيَيْنَةَ: حدَّثنا أَيُّوبُ، عَنْ مُحَمَّدِ ابنِ سِيرِينَ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ:

(1) (H. 4198) They came at night and stayed near to Khaibar till morning when they attacked it.

صَبَّحْنا خَيْبَرَ بُكْرَةً فَخَرَجَ أَهْلُها بالمَساحِي فَلَمَّا بَصُرُوا بالنَّبِيِّ ﷺ قالُوا: مُحَمَّدٌ واللهِ، مُحَمَّدٌ والخَمِيسُ، فَقالَ النَّبِيُّ ﷺ: «اللهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِساحَةِ قَوْمٍ فَساءَ صَباحُ المُنْذَرِينَ». فأَصَبْنا مِنْ لُحُومِ الحُمُرِ. فَنادَى مُنادِي النَّبِيِّ ﷺ: إِنَّ اللهَ ورَسُولَهُ يَنْهَيانِكُمْ عَنْ لحُومِ الحُمُرِ فإِنَّها رِجْسٌ.

Allāh! Muḥammad and his army!" The Prophet ﷺ said, "*Allāhu Akbar*! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight) then evil will be the morning for those who have been warned." We then got the meat of donkeys (and intended to eat it), but an announcement was made by the announcer of the Prophet ﷺ, "Allāh and His Messenger ﷺ forbid you to eat the meat of donkeys as it is *Rijs* (an impure thing)."

**٤١٩٩** - حَدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حَدَّثَنا عَبْدُ الوَهَّابِ: حدَّثَنا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ جاءَهُ جاءٍ فَقالَ: أُكِلَتِ الحُمُرُ، فَسَكَتَ. ثُمَّ أَتاهُ الثَّانِيَةَ فَقالَ: أُكِلَتِ الحُمُرُ، فَسَكَتَ. ثُمَّ أَتاهُ الثَّالِثَةَ فَقالَ: أُفْنِيَتِ الحُمُرُ، فَأَمَرَ مُنادِياً فَنادَى في النَّاسِ: إِنَّ اللهَ ورَسُولَهُ يَنْهيانكُمْ عَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ، فأُكْفِئَتِ القُدُورُ وإِنَّها لَتَفُورُ باللَّحْمِ.

[راجع: ٣٧١]

**4199.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Someone came to Allāh's Messenger ﷺ and said, "The donkeys have been eaten (by the Muslims)." The Prophet ﷺ kept quiet. Then the man came again and said, "The donkeys have been eaten." The Prophet ﷺ kept quiet. The man came to him the third time and said, "The donkeys have been consumed." On that the Prophet ﷺ ordered an announcer to announce to the people, "Allāh and His Messenger ﷺ forbid you to eat the meat of donkeys." Then the cooking pots were upset while the meat was still boiling in them.

**٤٢٠٠** - حَدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى النَّبِيُّ ﷺ الصُّبْحَ قَرِيباً مِنْ خَيْبَرَ بِغَلَسٍ ثُمَّ قالَ: «اللهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنا بِساحَةِ قَوْمٍ فَساءَ

**4200.** Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered the *Fajr* (morning) prayer near Khaibar when it was still dark and then said, "*Allāhu Akbar*! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." Then the inhabitants of Khaibar came out running on the roads. The Prophet ﷺ had their warriors

صَباحُ المُنْذَرِينَ». فَخَرَجُوا يَسْعَوْنَ فِي السِّكَكِ. فَقَتَلَ النَّبِيُّ ﷺ المُقاتِلَةَ وَسَبى الذُّرِّيَّةَ، وكانَ في السَّبي صَفِيَّةُ فَصارَتْ إِلى دِحْيَةَ الكَلْبِيِّ ثُمَّ صارَتْ إِلى النَّبِيِّ ﷺ فَجَعَلَ عِتْقَها صَداقَها. فَقالَ عَبْدُ العَزِيزِ بنُ صُهَيْبٍ لِثابِتٍ: يا أَبا مُحَمَّدٍ، آنْتَ قُلْتَ لأَنَسٍ: ما أَصْدَقَها؟ فَحَرَّكَ ثابِتٌ رَأْسَهُ تَصْدِيقاً لَه. [راجع: ٣٧١]

killed, their offspring and woman taken as captives. Ṣafiyya was amongst the captives, she first came in the share of Diḥya Al-Kalbī but later on she belonged to the Prophet ﷺ. The Prophet ﷺ made her manumission as her *Mahr*.[1]

٤٢٠١ - حدَّثنا آدَمُ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ قالَ: سَمِعْتُ أَنَسَ ابنَ مالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَبى النَّبِيُّ ﷺ صَفِيَّةَ فَأَعْتَقَها وَتَزَوَّجَها، فَقالَ ثابِتٌ لأَنَسٍ: ما أَصْدَقَها؟ قالَ: أَصْدَقَها نَفْسَها فَأَعْتَقَها. [راجع: ٣٧١]

**4201.** Narrated 'Abdul-'Azīz bin Ṣuhaib: Anas bin Mālik رَضِيَ الله عَنْهُ said, "The Prophet ﷺ took Ṣafiyya as a captive. He manumitted her and married her." Thābit asked Anas, "What did he give her as *Mahr*?"[2] Anas replied, "Her *Mahr* was herself, for he manumitted her."

٤٢٠٢ - حدَّثنا مُوسَى بنُ إِسماعِيلَ: حدَّثنا عَبْدُ الوَاحِدِ، عَنْ عاصِمٍ، عَنْ أَبي عُثْمانَ، عَنْ أَبي مُوسَى الأَشْعَرِيِّ قالَ: لَمَّا غَزا رَسُولُ اللهِ ﷺ خَيْبَرَ أَوْ قالَ: لَمَّا تَوَجَّهَ رَسُولُ اللهِ ﷺ أَشْرَفَ النَّاسُ عَلى وادٍ فَرفَعُوا أَصْواتَهُمْ بِالتَّكْبِيرِ: اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، لا إِلٰهَ إِلَّا اللهُ، فَقالَ رَسُولُ اللهِ ﷺ: «ارْبَعُوا عَلى أَنْفُسِكُمْ إِنَّكُمْ لا تَدْعُونَ أَصَمَّ ولا غائِباً. إِنَّكُمْ تَدْعُونَ سَمِيعاً قَرِيباً وهُوَ مَعَكُمْ»، وأَنا

**4202.** Narrated Abū Mūsa Al-Ash'arī رَضِيَ الله عَنْهُ: When Allāh's Messenger ﷺ fought the battle of Khaibar, or when Allāh's Messenger ﷺ proceeded towards it, and the people (passed over a high place) overlooking a valley, they raised their voices saying, "*Allāhu Akbar*! *Allāhu Akbar*! (Allāh is the Most Great), *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)." On that Allāh's Messenger ﷺ said (to them), "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near, and He is with you." I was behind the riding animal of Allāh's Messenger ﷺ and he heard me saying, "*Lā hawla wa lā quwwata illa billāh* (there is

(1) (H. 4200) The Prophet ﷺ married her after manumitting her.
(2) (H. 4200) *Mahr:* See the glossary.

neither might, nor power but with Allāh)." On that he said to me, "O 'Abdullāh bin Qais!" I said, "*Libbaik*. O Allāh's Messenger!" He said, "Shall I tell you a sentence which is one of the treasures of Paradise?" I said, "Yes, O Allāh's Messenger! Let my father and mother be sacrificed for your sake." He said, "It is: *Lā hawla wa lā quwwata illa billāh* (there is neither might nor power but with Allāh)."

خَلْفَ دَابَّةِ رَسُولِ اللهِ ﷺ فَسَمِعَني وأَنا أَقُولُ: لا حَوْلَ ولا قُوَّةَ إِلَّا باللهِ، فَقالَ لي: «يا عَبْدَ اللهِ بنَ قَيْسٍ»، قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ، قالَ: «أَلا أَدُلُّكَ عَلى كَلِمَةٍ مِنْ كَنزٍ مِنْ كُنُوزِ الجَنَّةِ؟» قُلْتُ: بَلى يا رَسُولَ اللهِ فِداكَ أَبي وأُمِّي. قالَ: «لا حَوْلَ ولا قُوَّةَ إِلَّا باللهِ». [راجع: ٢٩٩٢]

**4203.** Narrated Sahl bin Sa'd As-Sā'idī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ (and his army) met in a battle with *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) and the two armies fought and then Allāh's Messenger ﷺ returned to his army camp and the others (i.e the enemy) returned to their army camps. Amongst the Companions of the Prophet ﷺ there was a man who would follow and kill with his sword any *Mushrik* going alone. Somebody said, "None has benefited the Muslims today more than so-and-so." On that Allāh's Messenger ﷺ said, "Verily, he is from the people of the Hell-fire." A man amongst the people (i.e., Muslims) said, "I will accompany him (to know the fact)." So, he went along with him, and whenever he stopped, he stopped with him, and whenever he hastened, he hastened with him. The (brave) man then got wounded severely, and seeking to die at once, he planted his sword into the ground and put its point against his chest in between his breasts, and then threw himself on it and committed suicide. On that the person (who was accompanying the deceased all the time) came to Allāh's Messenger ﷺ and said, "I testify that you are the Messenger of Allāh." The Prophet ﷺ

**٤٢٠٣ - حدَّثنا** قُتَيْبَةُ: حدَّثنا يَعْقُوبُ، عَنْ أَبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ التَقى هُوَ والمُشْرِكُونَ فاقْتَتَلُوا، فَلَمَّا مالَ رَسُولُ اللهِ ﷺ إِلى عَسْكَرِهِ ومالَ الآخَرُونَ إِلى عَسْكَرِهِمْ وفي أَصحابِ رَسُولِ اللهِ ﷺ رَجُلٌ لا يَدَعُ لَهُمْ شاذَّةً ولا فاذَّةً إِلَّا اتَّبَعَها يَضْرِبُها بِسَيْفِهِ، فَقالَ: ما أَجْزَأَ مِنَّا اليَوْمَ أَحَدٌ كما أَجْزَأَ فُلانٌ، فَقالَ رَسُولُ اللهِ ﷺ: «أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ»، فَقالَ رَجُلٌ مِنَ القَوْمِ: أَنا صاحِبُهُ، قالَ: فَخَرَجَ مَعَهُ كُلَّما وَقَفَ وَقَفَ مَعَهُ وإِذا أَسْرَعَ أَسْرَعَ مَعَهُ، قالَ: فَجُرِحَ الرَّجُلُ جُرْحاً شَدِيداً فاسْتَعْجَلَ المَوْتَ فَوضَعَ سَيْفَهُ بالأَرْضِ وذُبابَهُ بَينَ ثَدْيَيْهِ ثُمَّ تَحامَلَ عَلى سَيْفِهِ فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلى رَسُولِ اللهِ ﷺ فَقالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللهِ، قالَ: «وما ذاكَ؟» قالَ:

الرَّجُلُ الَّذِي ذَكَرْتَ آنِفاً أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذٰلِكَ، فَقُلْتُ: أَنَا لَكُمْ بِهِ، فَخَرَجْتُ فِي طَلَبِهِ ثُمَّ جُرِحَ جُرْحاً شَدِيداً فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ فِي الأَرْضِ وذُبَابَهُ بَيْنَ ثَدْيَيْهِ ثُمَّ تحامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ، فَقالَ رَسُولُ اللهِ ﷺ عِنْدَ ذٰلِكَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الجَنَّةِ فِيما يَبْدُو لِلنَّاسِ وهُوَ مِنْ أَهْلِ النَّارِ، وإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ فِيما يَبْدُو لِلنَّاسِ وهُوَ مِنْ أَهْلِ الجَنَّةِ».

[راجع: ٢٨٩٨]

said, "Why is that (what makes you say so)?" He said, "It is concerning the man whom you have already mentioned as one of the dwellers of the Hell-fire. The people were surprised by your statement, and I said to them, 'I will try to find out the truth about him for you.' So, I went out after him and he was then inflicted with a severe wound, and because of that, he hurried to bring death upon himself by planting the handle of his sword into the ground and directing its tip towards his chest between his breasts, and then he threw himself over it and committed suicide." Allāh's Messenger ﷺ then said, "A man may do what seem to the people as the deeds of the dweller of Paradise but he is from the dwellers of the Hell-fire, and another may do what seem to the people as the deeds of the dwellers of the (Hell) Fire, but he is from the dwellers of Paradise." (See H. 2898)

٤٢٠٤ - حدَّثَنَا أَبو اليمانِ: أَخبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي سَعِيدُ ابنُ المُسَيَّبِ أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: شَهِدْنا خَيْبَرَ فَقالَ رَسُولُ اللهِ ﷺ لِرَجُلٍ مِمَّنْ مَعَهُ يَدَّعِي الإِسْلامَ: «هذا مِنْ أَهْلِ النَّارِ». فَلَمَّا حَضَرَ القِتالُ قاتَلَ الرَّجُلُ أَشَدَّ القِتالِ حَتَّى كَثُرَتْ بِهِ الجِراحَةُ فَكادَ بَعْضُ النَّاسِ يَرْتابُ، فَوَجَدَ الرَّجُلُ أَلَمَ الجِراحَةِ فَأَهْوَى بِيَدِهِ إِلى كِنانَتِهِ فاسْتَخْرَجَ مِنْها أَسْهُماً فَنَحَرَ بِها نَفْسَهُ. فاشْتَدَّ رِجالٌ مِنَ المُسْلِمِينَ فَقالُوا: يا رَسُولَ اللهِ صَدَّقَ اللهُ حَدِيثَكَ، انْتَحَرَ فُلانٌ فَقَتَلَ نَفْسَهُ.

**4204.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: We witnessed (the battle of) Khaibar. Allāh's Messenger ﷺ said about one of those who were with him and who claimed to be a Muslim. "This (man) is from the dwellers of the Hell-fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it some arrows with which he slaughtered himself (committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allāh's Messenger! Allāh has made your statement true; so-and-so has committed suicide." The Prophet ﷺ said, "O so-and-so! Stand up and make an announcement that none will enter Paradise but a believer and that Allāh may support the religion (Islām) with a *Fājir* [a

wicked (sinful)] man."

فَقالَ: «قُمْ يا فُلانُ فأذِّنْ أنَّهُ لا يَدْخُلُ الجَنَّةَ إلَّا مُؤْمِنٌ. إنَّ اللهَ يُؤَيِّدُ الدِّينَ بالرَّجُلِ الفاجِرِ»، تابَعَهُ مَعْمَرٌ، عَنِ الزُّهْرِيِّ. [راجع: ٣٠٦٢]

**4205.** Narration about the chain of the narrators.

٤٢٠٥ - وقالَ شَبِيبٌ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ: أخبرَني ابنُ المُسَيَّبِ وعَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ بنِ كَعْبٍ أنَّ أبا هُرَيْرَةَ قالَ: شَهِدْنا مَعَ النَّبِيِّ ﷺ حُنَيْناً. وقالَ ابنُ المُبارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ عَنِ النَّبِيِّ ﷺ، تابَعَهُ صالِحٌ، عَنِ الزُّهْرِيِّ. وقالَ الزُّبَيْدِيُّ، أخبرَني الزُّهْرِيُّ: أنَّ عَبْدَ الرَّحْمٰنِ بنَ كَعْبٍ أخْبَرَهُ أنَّ عُبَيْدَ اللهِ بنَ كَعْبٍ قالَ: أخْبرَني مَنْ شَهِدَ مَعَ النَّبِيِّ ﷺ خَيْبَرَ، قالَ: الزُّهْرِيُّ، وأخْبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ وسَعِيدٌ عَنِ النَّبِيِّ ﷺ.

**4206.** Narrated Yazīd bin Abī 'Ubaid: I saw the trace of a wound in Salama's leg. I said to him, "O Abū Muslim! What is this wound?" He said, "This was inflicted on me on the day (of the battle) of Khaibar and the people said, 'Salama has been wounded.' Then I went to the Prophet ﷺ and he blew with saliva *Nafatha* on it (i.e., the wound) thrice, and since then I have not had any pain in it till this hour."

٤٢٠٦ - حدَّثَنا المَكِّيُّ بنُ إبْراهِيمَ: حدَّثَنا يَزِيدُ بنُ أبي عُبَيْدٍ قالَ: رَأيْتُ أثَرَ ضَرْبَةٍ في ساقِ سَلَمَةَ فَقُلْتُ: يا أبا مُسْلِمٍ، ما هٰذِهِ الضَّرْبَةُ؟ قالَ: هٰذِه ضَرْبَةٌ أصابَتْها يَوْمَ خَيْبَرَ. فَقالَ النَّاسُ: أُصِيبَ سَلَمَةُ، فأتَيْتُ النَّبِيَّ ﷺ فَنَفَثَ فِيهِ ثَلاثَ نَفَثاتٍ فما اشْتَكَيْتُها حتَّى السَّاعَةِ.

**4207.** Narrated Sahl: During one of his *Ghazawāt*, the Prophet ﷺ met in a battle with *Al-Mushrikūn* (polytheists, pagans,

٤٢٠٧ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا ابن أبي حازِمٍ، عَنْ

أَبيهِ، عَنْ سَهْلٍ قالَ: التقى النَّبيُّ ﷺ والمشْرِكُونَ في بَعْضِ مَغازِيهِ فاقْتَتَلُوا فمالَ كُلُّ قَوْمٍ إلى عَسْكَرِهِمْ وفي المُسْلِمِينَ رَجُلٌ لا يَدَعُ مِنَ المُشْرِكِين شاذَّةً ولا فاذَّةً إلَّا اتَّبَعَها فَضَرَبَها بِسَيْفِهِ. فَقِيلَ: يا رَسُولَ اللهِ، ما أَجْزَأَ أَحَدٌ ما أَجْزَأَ فُلانٌ، فقالَ: «إنَّهُ مِنْ أَهْلِ النَّارِ»، فَقالُوا: أَيُّنا مِنْ أَهْلِ الجَنَّةِ إنْ كانَ هذا من أَهْلِ النَّارِ؟ فَقالَ رَجُلٌ مِنَ القَوْمِ: لأَتَّبِعَنَّهُ فإذا أَسْرَعَ وأَبْطَأَ كُنْتُ مَعَهُ حتَّى جُرِحَ فاسْتَعْجَلَ المَوْتَ فَوَضَعَ نِصابَ سَيْفِهِ بالأَرْضِ وذُبابَهُ بَينَ ثَدْيَيْهِ ثُمَّ تحامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ، فَجاءَ الرَّجُلُ إلى النَّبيِّ ﷺ فقالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللهِ، فَقالَ: «وما ذَاكَ؟» فَأَخْبَرَهُ فَقالَ: «إنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ فِيما يَبْدُو للنَّاسِ وإِنَّهُ مِنْ أَهْلِ النَّارِ. ويَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فِيما يَبْدُو للنَّاسِ وهُوَ مِنْ أَهْلِ الجَنَّةِ».

[راجع: ٢٨٩٨]

idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every single isolated *Mushrik* and strike him with his sword. It was said, "O Allāh's Messenger! None has fought so satisfactorily as so-and-so (namely, that brave man)." The Prophet ﷺ said, "He is from the dwellers of the Hell-fire." The people said, "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the Hell-fire?" Then a man from amongst the people said, "I will follow him and accompany him whether he ran fast or slow." The man got wounded, and hurried to die quickly, so he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet ﷺ and said, "I testify that you are the Messenger of Allāh." The Prophet ﷺ said, "What is this?" The man told him the whole story. The Prophet ﷺ said, "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the Hell-fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-fire, but he is from the dwellers of Paradise."

٤٢٠٨ - حدَّثَنا مُحَمَّدُ بنُ سَعِيدٍ الخُزَاعِيُّ: حدَّثَنا زِيادُ بنُ الرَّبيعِ، عَنْ أَبي عِمْرَانَ، قالَ: نَظَرَ أَنَسٌ إلى النَّاسِ يَوْمَ الجُمُعَةِ فَرَأَى طَيالِسَةً فَقالَ: كَأَنَّهُمُ السَّاعَةَ يَهُودُ خَيْبَرَ.

**4208.** Narrated Abū 'Imrān: Anas looked at the people wearing *Ṭayalisa* (i.e., a special kind of head covering worn by Jews in olden days). On that Anas said, "At this moment they (i.e., those people) look like the Jews of Khaibar."[1]

(1) (H. 4208) Because the Jews of Khaibar used to wear such dresses. Anas did not mean that the wearing of such clothes was disliked, but he disapproved of their yellow colour.

**4209.** Narrated Salama رَضِيَ اللهُ عَنْهُ: 'Alī remained behind the Prophet ﷺ during the *Ghazwā* of Khaibar as he was suffering from eye trouble. He then said, "(How can) I remain behind the Prophet ﷺ," so he followed him. So when it was the (preceding) night of the conquest of Khaibar, the Prophet ﷺ said, "I will give the flag tomorrow," or said "tomorrow the flag will be taken by a man who is loved by Allāh and His Messenger, and (Khaibar) will be conquered through him, (with Allāh's Help)". While everyone of us was hopeful to have the flag, it was said, "Here is 'Alī", and the Prophet ﷺ gave him the flag and Khaibar was conquered through him (with Allāh's Help).

٤٢٠٩ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثَنا حاتِمٌ، عَنْ يَزِيدَ بنِ أَبي عُبَيْدٍ، عَنْ سَلَمَةَ رَضِيَ اللهُ عَنْهُ قالَ: كان عَلِيٌّ رَضِيَ اللهُ عَنْهُ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ في خَيْبَرَ وكانَ رَمِداً فَقالَ: أَنا أَتَخَلَّفُ عَنِ النَّبِيِّ ﷺ فَلَحِقَ بِهِ فَلَمَّا بِتْنا اللَّيْلَةَ التي فُتِحَتْ قالَ: «لأُعْطِيَنَّ الرَّايَةَ أَوْ لَيَأْخُذَنَّ الرَّايَةَ غَداً رَجُلٌ يُحِبُّهُ اللهُ وَرَسُولُهُ يُفْتَحُ عَلَيْهِ»، فَنَحْنُ نَرْجُوها فَقِيلَ: هٰذَا عَلِيٌّ، فَأَعْطاهُ فَفُتِحَ عَلَيْهِ.

[راجع: ٢٩٧٥]

**4210.** Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ said, "Tomorrow I will give this flag to a man through whose hands Allāh will give us victory. He loves Allāh and His Messenger, and he is loved by Allāh and His Messenger." The people remained that night, wondering as to who would be given the flag. In the morning the people went to Allāh's Messenger ﷺ and everyone of them was hopeful to receive it (i.e., the flag). The Prophet ﷺ asked, "Where is 'Alī bin Abī Ṭālib?" It was said, "He is suffering from eye trouble, O Allāh's Messenger." He said, "Send for him." 'Alī was brought and Allāh's Messenger ﷺ spat in his eye and invoked good upon him. So, 'Alī was cured as if he never had any trouble. Then the Prophet ﷺ gave him the flag. 'Alī said, "O Allāh's Messenger! I will fight with them till they become like us." Allāh's Messenger ﷺ said, "Proceed, and do not hurry. When you enter their territory, call them to embrace Islām and inform them of Allāh's Rights which they

٤٢١٠ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبي حازِمٍ قالَ: أَخْبَرَني سَهْلُ بنُ سَعْدٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ يَوْمَ خَيْبَرَ: «لأُعْطِيَنَّ هٰذِه الرَّايَةَ غَداً رَجُلاً يَفْتَحُ اللهُ عَلى يَدَيْهِ، يُحِبُّ اللهَ وَرَسُولَهُ، وَيُحِبُّهُ اللهُ وَرَسُولُهُ». قالَ: فَباتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطاها فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلى رَسُولِ اللهِ ﷺ كُلُّهُمْ يَرْجُو أَنْ يُعْطاها فَقالَ: «أَيْنَ عَلِيُّ بنُ أَبي طالِبٍ؟» فَقِيلَ: هُوَ يا رَسُولَ اللهِ يَشْتَكِي عَيْنَيْهِ، قالَ: فَأَرْسَلُوا إِلَيْهِ، فَأُتِيَ بِهِ فَبَصَقَ رَسُولُ اللهِ ﷺ في عَيْنَيْهِ وَدَعا لَهُ فَبَرَأَ حَتَّى كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطاهُ الرَّايَةَ فَقالَ عَلِيٌّ: يا

رَسُولَ اللهِ، أُقاتِلُهُمْ حتَّى يَكُونُوا مِثْلَنا؟ فقالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «انْفُذْ عَلى رِسْلِكَ حتَّى تَنزِلَ بِساحَتِهِمْ ثُمَّ ادْعُهُمْ إلى الإسْلامِ وأَخْبِرْهُمْ بِما يَجِبُ عَلَيهِمْ مِنْ حَقِّ اللهِ فِيهِ. فَوَاللهِ لَأَنْ يَهْدِيَ اللهُ بِكَ رَجُلاً واحِداً خَيرٌ لكَ مِنْ أَنْ يَكُونَ لكَ حُمْرُ النَّعَمِ». [راجع: ٢٩٤٢]

should observe, for by Allāh, even if a single man is led on the right path (Islām) by Allāh through you, then that will be better for you than the nice red camels."

٤٢١١ - حدَّثَنا عَبْدُ الغَفَّارِ بنُ دَاوُدَ: حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ ح. وَحدَّثَنِي أَحْمَدُ: حدَّثَنا ابنُ وَهْبٍ قالَ: أَخْبرَنِي يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ الزُّهْرِيُّ، عَنْ عَمْرٍو مَوْلى المُطَّلِبِ، عَنْ أَنَسِ بن مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمْنا خَيْبَرَ فَلَمَّا فَتَحَ اللهُ عَلَيْهِ الحِصْنَ ذُكِرَ لَهُ جمالُ صَفِيَّةَ بِنْتِ حُيَيِّ بنِ أَخْطَبَ وقَدْ قُتِلَ زَوْجُها وكانَتْ عَرُوساً فاصْطَفاها النَّبِيُّ ﷺ لِنَفْسِهِ فَخَرَجَ بها حتَّى بَلَغَ بِهَا سَدَّ الصَّهْباءِ حَلَّتْ فَبَنىٰ بها رَسُولُ اللهِ ﷺ، ثُمَّ صَنَعَ حَيْساً في نِطَعٍ صَغِيرٍ ثُمَّ قالَ لي: «آذِنْ مَنْ حَوْلَكَ»، فَكانَتْ تِلْكَ ولِيْمَتَهُ عَلى صَفِيَّةَ. ثُمَّ خَرَجْنا إلى المَدِينَةِ فَرَأَيْتُ النَّبِيَّ ﷺ يُحَوِّي لَهَا وراءَهُ بِعَباءَةٍ ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ وتَضَعُ صَفِيَّةُ رِجْلَها عَلى رُكْبَتِهِ حتَّى تَرْكَبَ. [راجع: ٣٧١]

**4211.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We arrived at Khaibar, and when Allāh helped His Messenger ﷺ to open the fort, the beauty of Ṣafīyya bint Ḥuyaī bin Akhṭab, whose husband had been killed while she was a bride, was mentioned to Allāh's Messenger ﷺ. The Prophet ﷺ selected her for himself, and set out with her, and when we reached a place called Sadd-aṣ-Ṣahbā', Ṣafīyya became clean from her menses, then Allāh's Messenger ﷺ married her. *Ḥais* (i.e., an Arabian dish) was served on a small leather mat. Then the Prophet ﷺ said to me, "Invite the people around you." So that was the marriage banquet of the Prophet ﷺ and Ṣafīyya. Then we proceeded towards Al-Madīna, and I saw the Prophet ﷺ making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Ṣafīyya to put her foot on, in order to ride (on the camel).

**4212.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ stayed with Ṣafiyya bint Ḥuyai for three days on the way of Khaibar where he consummated his marriage with her. Ṣafiyya was amongst those who were ordered to use a veil.

٤٢١٢ - **حدَّثنا** إسماعيلُ قالَ: حدَّثنا أخي، عَنْ سُليمانَ، عَنْ يَحْيى، عَنْ حُمَيْدٍ الطَّويلِ: سَمِعَ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ أنَّ النَّبيَّ ﷺ أقامَ عَلى صَفيَّةَ بِنْتِ حُيَيٍّ بِطريْقِ خَيْبرَ ثَلاثَةَ أيَّامٍ حتَّى أعْرَسَ بها. وكانَتْ فِيمَنْ ضُرِبَ عَلَيها الحِجابُ.

[راجع: ٣٧١]

**4213.** Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ stayed for three nights between Khaibar and Al-Madīna and was married to Ṣafiyya. I invited the Muslims to his marriage banquet and there was neither meat nor bread in that banquet, but the Prophet ﷺ ordered Bilāl to spread the leather mats on which dates, dried yoghurt and butter were served. The Muslims said amongst themselves, "Will she (i.e., Ṣafiyya) be one of the Mothers of the believers (i.e., one of the wives of the Prophet ﷺ) or just (a lady captive) of what his right-hand possesses?" Some of them said, "If the Prophet ﷺ makes her observe the veil, then she will be one of the Mothers of the believers, and if he does not make her observe the veil, then she will be his lady-slave." So when he departed, he made a place for her behind him (on his camel) and made her observe the veil.

٤٢١٣ - **حدَّثنا** سَعيدُ بنُ أبي مَرْيَمَ: أخبرَنا مُحَمَّدُ بنُ جَعْفَرِ بن أبي كَثيرٍ: أخْبَرَني حُمَيْدٌ أنَّهُ سَمِعَ أنَساً رَضِيَ اللهُ عَنْهُ يَقولُ: أقامَ النَّبيُّ ﷺ بَينَ خَيْبرَ والمَدينَةِ ثَلاثَ لَيالٍ يُبْنى عَلَيْهِ بِصَفيَّةَ، فَدَعَوْتُ المُسْلِمينَ إلى وَليمَتِهِ وما كانَ فِيها مِنْ خُبزٍ ولا لَحْمٍ وما كانَ فِيها إلَّا أنْ أمَرَ بِلالاً بالأنْطاعِ فَبُسِطَتْ فألقى عَلَيْها التَّمْرَ والأقِطَ والسَّمْنَ. فَقالَ المُسْلِمونَ: إحْدَى أُمَّهاتِ المُؤْمِنينَ أوْ ما مَلَكَتْ يَمِينُهُ؟ قالُوا: إنْ حَجَبَها فَهِيَ إحْدَى أُمَّهاتِ المُؤْمِنينَ، وإنْ لَمْ يَحْجُبْها فَهيَ مِمَّا مَلَكَتْ يَمينُهُ. فَلَمَّا ارْتَحَلَ وطَّأَ لها خَلْفَهُ ومَدَّ الحجابَ. [راجع: ٣٧١]

**4214.** Narrated 'Abdullāh bin Mughaffal رَضِيَ اللهُ عَنْهُ: While we were besieging Khaibar, a person threw a leather container containing some fat and I ran to take it. Suddenly I looked behind, and behold! The Prophet ﷺ was there. So I felt shy (to take it then).

٤٢١٤ - **حدَّثنا** أبُو الوَليدِ: حدَّثنا شُعْبَةُ ح. وحدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنا وَهْبٌ: حدَّثَنا شُعْبَةُ، عَنْ حُمَيْدِ ابن هِلالٍ، عَنْ عَبْدِ اللهِ بن

مُغَفَّلٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مُحاصِرِي خَيْبَرَ فَرَمى إنْسانٌ بِجِرَابٍ فِيه شَحْمٌ فَنزَوْتُ لآخُذَهُ فالتَفَتُّ فإذَا النَّبِيُّ ﷺ فاسْتَحْيَيْتُ.

٤٢١٥ - حَدَّثَني عُبَيْدُ بنُ إسمَاعِيلَ، عَنْ أَبي أُسامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ وسالِمٍ، عَنِ ابنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهى يَوْمَ خَيْبَرَ عَنْ أَكْلِ الثُّوْمِ وعَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ.

[راجع: ٨٥٣]

نَهى عَنْ أَكْلِ الثُّوْمِ: هُوَ عَنْ نافِع وَحْدَهُ. ولُحُومِ الحُمُرِ الأَهْلِيَّةِ: عَنْ سالِمٍ.

**4215.** Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the eating of garlic and the meat of donkeys.

[See Vol. 1, *Hadith* No.854].

٤٢١٦ - حدَّثَني يَحْيَى بنُ قَزَعَةَ: حدَّثَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ اللهِ والحَسَنِ ابْنَيْ مُحَمَّدِ بنِ عَليٍّ، عنْ أَبِيهِما، عَنْ عَليِّ بنِ أَبي طالِبٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ نَهى عَنْ مُتْعَةِ النِّساءِ يَوْمَ خَيْبَرَ، وعَنْ أَكْلِ لُحُومِ الحُمُرِ الإِنْسِيَّةِ.

[انظر: ٥١١٥، ٥٥٢٣، ٦٩٦١]

**4216.** Narrated 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the *Mut'a* (i.e., temporary marriage) and the eating of the meat of donkeys.

٤٢١٧ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللهِ: حدَّثَنا عُبَيْدُ اللهِ بنُ عُمَرَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهى يَوْمَ خَيْبَرَ عَنْ لُحُومِ الحُمُرِ الأَهْلِيَّةِ.

[راجع: ٨٥٣]

**4217.** Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the eating of the meat of donkeys.

٤٢١٨ - حدَّثَني إسحَاق بنُ

**4218.** Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ forbade the eating

نَصْرٍ: حدَّثَنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثَنا عُبَيْدُ اللهِ، عَنْ نافِعٍ وسالمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ أَكْلِ لُحُومِ الحُمُرِ الأَهْلِيَّةِ. [راجع: ٨٥٣]

of the meat of donkeys.

٤٢١٩ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ مُحَمَّدِ ابنِ عَلِيٍّ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: نَهَى رَسُولُ اللهِ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الحُمُرِ ورَخَّصَ في الخَيْلِ. [انظر: ٥٥٢٠، ٥٥٢٤]

**4219.** Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the eating of the meat of donkeys and allowed the eating of the meat of horses.

٤٢٢٠ - حَدَّثَنَا سَعِيدُ بنُ سُلَيمانَ: حدَّثَنا عَبَّادٌ، عَنِ الشَّيْبانِيِّ قالَ: سَمِعْتُ ابنَ أَبي أَوْفى رَضِيَ اللهُ عَنْهُما: أَصابَتْنا مَجاعَةٌ يَوْمَ خَيْبَرَ فإنَّ القُدُورَ لَتَغْلي، قالَ: وبَعْضُها نَضِجَتْ فَجاءَ مُنادِي النَّبِيِّ ﷺ: لا تَأْكُلُوا مِنْ لُحُومِ الحُمُرِ شَيْئاً وأَهْرِيقُوها، قالَ ابنُ أَبي أَوْفى: فَتَحَدَّثْنا أَنَّه إِنَّما نَهَى عَنها لِأَنَّها لَمْ تُخَمَّسْ. وقالَ بَعْضُهُمْ: نَهَى عَنها البَتَّةَ لأَنَّها كانَتْ تَأْكُلُ العَذِرَةَ. [راجع: ٣١٥٥]

**4220.** Narrated Ibn Abī Aūfā رَضِيَ اللهُ عَنْهُما: We were afflicted with severe hunger on the day of Khaibar. While the cooking pots were boiling and some of the food was well-cooked, the announcer of the Prophet ﷺ came to say, "Do not eat anything of the meat of the donkey and upset the cooking pots." We then thought that the Prophet ﷺ had prohibited such food because the *Khumus* had not been taken out of it. Some others said, "He prohibited the meat of donkeys forever, because donkeys used to eat dirty things."

٤٢٢١، ٤٢٢٢ - حدَّثَنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا شُعْبَةُ: أَخْبَرَني عَدِيُّ بنُ ثابِتٍ، عَنِ البراءِ وعَبْدِ اللهِ بنِ أَبي أَوْفى أَنَّهُمْ كانُوا مَعَ النَّبِيِّ ﷺ فأَصابُوا حُمُراً واطبخوها، فَنادَى

**4221, 4222.** Narrated Al-Barā' and 'Abdullāh bin Abī Aūfa رَضِيَ اللهُ عَنْهُم that when they were in the company of the Prophet ﷺ, they got some donkeys which they (slaughtered and) cooked. Then the announcer of the Prophet ﷺ said, "Turn the cooking pots upside down (i.e., throw out the meat)".

**4223, 4224.** Narrated Al-Barā' and Ibn Abī Aūfa رَضِيَ اللهُ عَنْهُم: On the day (of the battle) of Khaibar when the cooking pots were put on the fire (with the meat of donkeys), the Prophet ﷺ said, "Turn the cooking pots upside down."

**4225.** Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: We took part in a *Ghazwa* with the Prophet ﷺ... (same as *Hadīth* No.4223, 4224).

**4226.** Narrated Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُما: During the *Ghazwā* of Khaibar, the Prophet ﷺ ordered us to throw away the meat of the donkeys whether it was still raw or cooked. He did not allow us to eat it later on.

**4227.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I do not know whether the Prophet ﷺ forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the day (of the battle) of Khaibar permanently.

مُنادِي النَّبِيِّ ﷺ: أَكْفِئُوا القُدُورَ.
[انظر: ٤٢٢٣، ٤٢٢٥، ٤٢٢٦، ٥٥٢٥]

**٤٢٢٣، ٤٢٢٤ - حدَّثني** إسحاقُ: حدَّثنا عَبْدُ الصَّمَدِ: حدَّثنا شُعْبَةُ: حدَّثنا عَدِيُّ ابنُ ثابتٍ قالَ: سَمِعْتُ البَرَاءَ وابنَ أَبي أَوْفَى رَضِيَ اللهُ عَنْهُمْ يُحَدِّثانِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ يَوْمَ خَيْبَرَ وَقَد نَصَبُوا القُدُورَ: «أَكْفِئُوا القُدُورَ». [راجع: ٣١٥٣، ٤٢٢١]

**٤٢٢٥ - حدَّثنا** مُسْلِمٌ: حدَّثنا شُعْبَةُ، عَنْ عَدِيِّ بنِ ثابتٍ، عَنِ البَرَاءِ قالَ: غَزَوْنا مَعَ النَّبِيِّ ﷺ نَحْوَهُ. [راجع: ٤٢٢١]

**٤٢٢٦ - حدَّثني** إبْرَاهِيمُ بنُ مُوسَى: أَخْبَرَنا ابنُ أَبي زَائِدَةَ: أَخْبَرَنا عاصِمٌ، عَنْ عامِرٍ، عَنِ البَرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: أَمَرَنا النَّبِيُّ ﷺ في غَزْوَةِ خَيْبَرَ أَنْ نُلْقِيَ الحُمُرَ الأَهْلِيَّةَ نِيئَةً ونَضِيجَةً، ثُمَّ لَمْ يأمُرْنا بأَكْلِهِ بَعْدُ. [راجع: ٤٢٢١]

**٤٢٢٧ - حَدَّثني** مُحَمَّدُ بن أبي الحُسَينِ: حدَّثنا عُمَرُ بنُ حَفْصٍ: حدَّثنا أَبي، عَنْ عاصِمٍ، عَنْ عامِرٍ، عَنِ ابنِ عَبَّاسٍ قالَ: لا أَدْرِي أَنَهى عَنْهُ رَسُولُ اللهِ ﷺ مِنْ أَجْلِ أَنَّهُ كانَ حَمُولَةَ النَّاسِ فكَرِهَ أَنْ تَذْهَبَ حَمُولَتُهُمْ أَوْ حَرَّمَهُ في يَوْمِ خَيْبَرَ لَحْمَ الحُمُرِ.

**4228.** Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ divided (the war booty of Khaibar) with the ratio of two shares for the horse and one share for the foot soldier. The subnarrator, Nāfi' explained this, saying, "If a man had a horse, he was given three shares and if he had no horse, then he was given one share."

٤٢٢٨ - حدَّثَنا الحَسَنُ بنُ إسحاقَ: حدَّثَنا مُحَمَّدُ بنُ سابِقٍ: حدَّثَنا زائِدَةُ، عَنْ عُبَيْدِ اللهِ بن عُمَرَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قَسَمَ رَسُولُ اللهِ ﷺ يَوْمَ خَيْبَرَ للفَرَسِ سَهْمَينِ وللرَّاجِلِ سَهْماً، قالَ: فَسَّرَهُ نافِعٌ فَقالَ: إذَا كانَ مَعَ الرَّجُلِ فَرَسٌ فَلَهُ ثَلاثَةُ أَسْهُمٍ فإنْ لَمْ يَكُنْ لَهُ فَرَسٌ فَلَهُ سَهْمٌ. [راجع: ٢٨٦٣]

**4229.** Narrated Jubair bin Muṭ'im رَضِيَ اللهُ عَنْهُ: 'Uthmān bin 'Affān and I went to the Prophet ﷺ and said, "You had given Banū Al-Muṭṭalib from the *Khumus* of Khaibar's booty and left us in spite of the fact that we and Banū Al-Muṭṭalib are on equal family status with you." The Prophet ﷺ said, "Banū Hāshim and Banū Al-Muṭṭalib only are one and the same." So, the Prophet ﷺ did not give anything to Banū 'Abd Shams and Banū Nawfal.[1]

٤٢٢٩ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، أنَّ جُبَيرَ بنَ مُطْعِمٍ أخْبَرَهُ قالَ: مَشَيْتُ أَنا وعُثْمانُ بنُ عَفَّانَ إلى النَّبِيِّ ﷺ فَقُلْنا: أَعْطَيْتَ بَني المُطَّلِبِ مِنْ خُمْسِ خَيْبَرَ وَتَرَكْتَنا ونَحْنُ بِمَنْزِلَةٍ وَاحِدَةٍ مِنْكَ؟ فَقالَ: «إنَّما بَنُو هاشِمٍ وَبَنو المُطَّلِبِ شَيءٌ وَاحِدٌ». قالَ جُبَيرٌ: ولَمْ يَقْسِمِ النَّبِيُّ ﷺ لِبَني عَبْدِ شَمْسٍ وبَني نَوْفَلٍ شَيْئاً. [راجع: ٣١٤٠]

**4230.** Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The news of the emigration of the Prophet ﷺ (from Makkah to Al-Madīna) reached us while we were in Yemen. So we set out as *Muhajirûn* (emigrants) towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was

٤٢٣٠ - حدَّثَني مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أَبُو أُسامَةَ: حدَّثَنا بُرَيْدُ بنُ عَبْدِ اللهِ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: بَلَغَنا مَخْرَجُ النَّبِيِّ ﷺ ونَحْنُ باليَمَنِ

(1) (H. 4229) 'Uthmān belonged to Banū 'Abd Shams and Jubair belonged to Banū Nawfal.

Abū Burda, and the other, Abū Ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat and our boat took us to Najâshi (Negus) in Ethiopia. There we met Ja'far bin Abī Ṭālib and stayed with him. Then we all came (to Al-Madīna) and met the Prophet ﷺ at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the boat, "We have emigrated before you." Asmā' bint 'Umais who was one of those who had come with us, came as a visitor to Ḥafṣa, the wife of the Prophet ﷺ. She had emigrated along with those other Muslims who emigrated to Najâshi. 'Umar came to Ḥafṣa while Asmā' bint 'Umais was with her. 'Umar, on seeing Asmā', said, "Who is this?" She said, "Asmā' bint 'Umais." 'Umar said, "Is she the Ethiopian? Is she the seafaring lady?" Asmā' replied, "Yes." 'Umar said, "We have emigrated before you (people of the boat), so we have got more right than you over Allāh's Messenger ﷺ." On that Asmā' became angry and said, "No, by Allāh, while you were with Allāh's Messenger ﷺ who was feeding the hungry ones amongst you, and advising the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allāh and (then) His Messenger ﷺ. By Allāh, I will neither eat any food nor drink anything till I inform Allāh's Messenger ﷺ of all that you have said. There we were harmed and frightened. I will mention this to the Prophet ﷺ and will ask him (about it). By Allāh I will not tell a lie or curtail your saying or add something to it."

فَخَرَجْنا مُهاجِرِينَ إِلَيْهِ أَنا وأَخَوانِ لي أَنا أَصْغَرُهُمْ، أَحَدُهُما أَبو بُرْدَةَ والآخَرُ أَبو رُهْمٍ، إِمَّا قالَ: بِضْعاً، وإِمَّا قالَ: في ثَلاثَةٍ وخَمْسِينَ أَوِ اثْنَيْنِ وخَمْسِينَ رَجُلاً مِنْ قَوْمي، فَرَكِبْنا سَفِينَةً، فأَلْقَتْنا سَفِينَتُنا إِلى النَّجاشِيِّ بالحَبَشَةِ. فَوافَقْنا جَعْفَرَ بنَ أَبي طالِبٍ فأَقَمْنا مَعَهُ حَتَّى قَدِمْنا جميعاً فَوافَقْنا النَّبِيَّ ﷺ حِينَ افْتَتَحَ خَيْبَرَ. وكانَ أُناسٌ مِنَ النَّاسِ يَقُولُونَ لَنا يَعْني لأَهْلِ السَّفِينَةِ: سَبَقْناكُمْ بالهِجْرَةِ. ودَخَلَتْ أَسماءُ بِنْتُ عُمَيْسٍ، وَهيَ مِمَّنْ قَدِمَ مَعَنا، عَلى حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ زائِرَةً وَقَد كانَتْ هاجَرَتْ إِلى النَّجاشِيِّ فِيمَنْ هاجَرَ فَدَخَلَ عُمَرُ عَلى حَفْصَةَ، وأَسْماءُ عِنْدَها، فَقالَ عُمَرُ حِينَ رأَى أَسْماءَ: مَنْ هٰذِهِ؟ قالَتْ: أَسْماءُ بِنْتُ عُمَيْسٍ، قالَ عُمَرُ: آلحَبَشِيَّةُ هٰذِهِ؟ آلبَحْرِيَّةُ هٰذِهِ؟ قالَتْ أَسْماءُ: نَعَمْ، قالَ: سَبَقْناكُمْ بالهِجْرَةِ، فَنَحْنُ أَحَقُّ بِرَسُولِ اللهِ ﷺ مِنْكُمْ، فَغَضِبَتْ وقالَتْ: كَلَّا واللهِ، كُنْتُمْ مَعَ رَسُولِ اللهِ ﷺ يُطْعِمُ جائِعَكُمْ وَيَعِظُ جاهِلَكُمْ وكُنَّا في دارِ - أَوْ في أَرْضِ - البُعَداءِ البُغَضاءِ بالحَبَشَةِ وَذلِكَ في اللهِ وفي رَسُولِهِ ﷺ، وَايمُ اللهِ لا أَطْعَمُ طَعاماً وَلا أَشْرَبُ شَراباً حَتَّى

أَذْكُرَ ما قُلْتَ لِرَسُولِ اللهِ ﷺ ونَحْنُ كُنَّا نُؤْذَى ونُخافُ، وسأَذْكُرُ ذلكَ لِلنَّبِيِّ ﷺ وأَسأَلُهُ وَاللهِ لا أَكْذِبُ ولا أَزِيغُ وَلا أَزِيدُ عَلَيْهِ. [راجع: ٣١٣٦]

**4231.** So when the Prophet ﷺ came, she said, "O Allāh's Prophet! 'Umar has said so-and-so." He ﷺ said (to Asmā'), "What did you say to him?" Asmā' said, "I told him so-and-so." The Prophet ﷺ said, "He (i.e., 'Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one emigration, and you, the people of the boat, have (the reward of) two emigrations." Asmā' later on said, "I saw Abū Mūsa and the other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet ﷺ had said about them."

Narrated Abū Burda: Asmā' said, "I saw Abū Mūsa requesting me to repeat this narration again and again."

٤٢٣١ - فَلَمَّا جاءَ النَّبِيُّ ﷺ قالَتْ: يا نَبِيَّ اللهِ، إنَّ عُمَرَ قالَ كَذَا وكَذَا، قالَ: «فَما قُلْتِ لَهُ؟» قالَتْ: قُلْتُ لَهُ كَذا وكَذا، قالَ: «لَيْسَ بأَحَقَّ بي مِنكُمْ، وَلَهُ ولأَصحَابِهِ هِجْرَةٌ وَاحِدَةٌ، وَلَكُمْ أَنْتُمْ أَهْلَ السَّفِينَةِ هِجْرَتانِ». قالَتْ: فلَقَدْ رَأَيْتُ أَبا مُوسَى وأَصحَابَ السَّفِينَةِ يأْتُونَنِي أَرْسالاً يَسأَلُوني عَنْ هٰذَا الحَدِيثِ، ما منَ الدُّنْيا شَيءٌ هُمْ بهِ أَفْرَحُ وَلا أَعْظَمُ في أَنْفُسِهِمْ مِمَّا قالَ لهُمُ النَّبِيُّ ﷺ. قالَ أَبو بُرْدَةَ: قالَتْ أَسْماءُ: فَلَقَدْ رأَيْتُ أَبا مُوسَى وإِنَّهُ لَيَسْتَعِيدُ هٰذَا الحَدِيثَ مِنِّي.

**4232.** Narrated Abū Burda: Abū Mūsā said, "The Prophet ﷺ said, 'I recognize the voice of the group of *Al-Ash'ariyūn,* when they recite the Qur'ān, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur'ān at night, although I have not seen their houses where they stayed during the daytime. Amongst them is Ḥakim who, on meeting the cavalry (or said the enemy), used to say to them (i.e., the enemy): My companions order you to wait for them.' "

٤٢٣٢ - قالَ أَبو بُرْدَةَ، عَنْ أَبي مُوسَى: قَالَ النَّبِيُّ ﷺ: «إِنِّي لأَعْرِفُ أَصْوَاتَ رُفْقَةِ الأَشْعَرِيِّينَ بالقُرآنِ حينَ يَدْخُلُونَ باللَّيْلِ، وأَعْرِفُ مَنازِلَهُمْ مِنْ أَصْوَاتِهِمْ بالقُرآنَ باللَّيْلِ وإِنْ كُنْتُ لَمْ أَرَ مَنازِلَهُمْ حينَ نَزَلُوا بالنَّهارِ. ومِنْهُمْ حَكِيمٌ إذا لَقِيَ الخَيْلَ - أَوْ قالَ: العَدُوَّ - قالَ لهُمْ: إنَّ أَصحَابي يأْمُرُونكمْ أَنْ تَنظُرُوهُمْ».

**4233.** Narrated Abū Mūsa: We came upon the Prophet ﷺ after he had conquered

٤٢٣٣ - حدَّثَني إسحَاقُ بنُ

Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not participate in the conquest.

إبرَاهِيمَ: سَمِعَ حَفْصَ بنَ غِيَاثٍ: حدَّثَنا بُرَيْدُ بنُ عَبْدِ اللهِ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى، قالَ: قَدِمْنا عَلَى النَّبِيِّ ﷺ بَعْدَ أَنِ افْتَتَحَ خَيْبَرَ فَقَسَمَ لَنَا ولَمْ يَقْسِمْ لأَحَدٍ لَمْ يَشْهَدِ الفَتْحَ غَيرنا. [راجع: ٣١٣٦]

**4234.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with Allāh's Messenger ﷺ to the valley of Al-Qurā, and at that time Allāh's Messenger ﷺ had a slave called Mid'am who had been presented to him by one of Banū Aḍ-Ḍibāb. While the slave was dismounting the saddle of Allāh's Messenger ﷺ, an arrow, the thrower of which was unknown, hit that slave. The people said, "Congratulations to him for the martyrdom." Allāh's Messenger ﷺ said, "No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day (of the battle) of Khaibar from the booty before the distribution of the booty, has become a flame of fire burning him." On hearing that, a man brought one or two leather straps of shoes to the Prophet ﷺ and said, "These are things I took (illegally)." On that Allāh's Messenger ﷺ said, "This is a strap" or "these are two straps of fire."

**٤٢٣٤** - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو: قَالَ أَبو إسحَاقَ، عَنْ مالكَ بنِ أَنَسٍ قالَ: حدَّثَني ثَوْرٌ: قَالَ سالمٌ مَوْلَى ابنِ مُطِيعٍ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: افْتَتَحْنا خَيْبَرَ ولَمْ نَغْنَمْ ذَهَباً وَلا فِضَّةً، إنَّما غَنِمْنا البَقَرَ والإبِلَ والمَتاعَ والحَوائطَ، ثُمَّ انْصَرَفْنا مَعَ رَسُولِ اللهِ ﷺ إلى وَادي القُرَى وَمَعَهُ عَبْدٌ لَهُ يُقالُ لَهُ: مِدْعَمٌ، أَهْدَاهُ لَهُ أَحَدُ بَني الضِّبابِ، فَبَيْنما هُوَ يَحُطُّ رَحْلَ رَسُولِ اللهِ ﷺ إذْ جاءَهُ سَهْمٌ عائرٌ حتَّى أَصابَ ذلكَ العَبْدَ. فَقالَ النَّاسُ: هَنِيئاً لَهُ الشَّهادَةُ، فَقال رَسُولُ اللهِ ﷺ: «بَلْ وَالَّذي نَفْسِي بِيَدِهِ إنَّ الشَّمْلَةَ التي أَصَابَها يَوْمَ خَيْبَرَ مِنَ المَغانِمِ لَمْ تُصِبْها المَقاسِمُ لَتَشْتَعِلُ عَلَيْهِ ناراً». فَجاءَ رَجُلٌ حِينَ سَمِعَ ذلكَ مِنَ النَّبِيِّ ﷺ بِشِرَاكٍ أَوْ بِشِراكَينِ فَقالَ: هٰذَا شَيءٌ كُنْتُ أَصَبْتُهُ، فَقالَ رَسُولُ اللهِ ﷺ: «شِرَاكٌ أَوْ شِرَاكانِ مِنْ نارٍ». [انظر: ٦٧٠٧]

٤٢٣٥ - حدَّثنا سَعِيدُ بنُ أبي مَرْيَمَ: أخبرَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخبرَني زَيْدٌ، عَنْ أبيهِ: أنَّهُ سَمِعَ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: أما وَالَّذي نَفْسِي بِيَدِهِ لَوْلا أنْ أتْرُكَ آخِرَ النَّاسِ بَبَّاناً لَيْسَ لهُمْ شَيْءٌ ما فُتِحَتْ عَلَيَّ قَرْيَةٌ إلَّا قَسَمْتُها كما قَسَمَ النَّبيُّ ﷺ خَيْبَرَ ولٰكِنِّي أتْرُكُها خِزَانَةً لهُمْ يَقْتَسِمُونَها. [راجع: ٢٣٣٤]

**4235.** Narrated 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ: By Him in Whose Hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I may conquer (among the fighters), as the Prophet ﷺ divided the land of Khaibar. But I prefer to leave it as a (source of) a common treasury for them to distribute its revenue amongst themselves.

٤٢٣٦ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا ابْنُ مَهْدِيٍّ، عَنْ مالكِ بنِ أنَسٍ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ أبيهِ، عن عُمَرَ رَضِيَ اللهُ عَنْهُ قالَ: لَوْلا آخِرُ المُسْلِمينَ ما فُتِحَتْ عَلَيْهِمْ قَرْيَةٌ إلَّا قَسَمْتُها كما قَسَمَ النَّبيُّ ﷺ خَيْبَرَ. [راجع: ٢٣٣٤]

**4236.** Narrated 'Umar رَضِيَ اللهُ عَنْهُ: But for the other Muslims (i.e., coming generations) I would divide (the land of) whatever villages the Muslims might conquer (among the fighters), as the Prophet ﷺ divided (the land of) Khaibar.

٤٢٣٧ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ وسألَهُ إسْماعِيلُ بنُ أُمَيَّةَ قالَ: أخبرَني عَنْبَسَةُ بنُ سَعِيدٍ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أتَى النَّبيَّ ﷺ فَسألَهُ قالَ لَهُ بَعْضُ بَني سَعِيدِ بنِ العاصِ: لا تُعْطِهِ يا رَسُولَ اللهِ، فَقالَ أبُو هُرَيْرَةَ: هٰذا قاتِلُ ابنِ قَوْقَلٍ، فَقالَ: وَاعَجَباهُ لِوَبْرٍ تَدَلَّى مِنْ قَدُومِ الضَّأْنِ. [راجع: ٢٨٢٧]

**4237.** Narrated 'Anbasa bin Sa'īd: Abū Hurairah رَضِيَ اللهُ عَنْهُ came to the Prophet ﷺ and asked him (for a share from the Khaibar booty). On that, one of the sons of Sa'īd bin Al-'Āṣ said to him, "O Allāh's Messenger! Do not give him." Abū Hurairah then said (to the Prophet ﷺ), "This is the murderer of Ibn Qauqal." Sa'īd's son said, "How strange! A guinea pig coming from Qadūm Aḍ-Ḍā'n[1]!"

٤٢٣٨ - وَيُذْكَرُ عَنِ الزُّبَيْدِيِّ،

**4238.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

(1) (H. 4237) Qadūm Aḍ-Ḍā'n is the name of a mountain in the land of Abū Hurairah's tribe.

عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني عَنْبَسَةُ بنُ سَعِيدٍ: أَنَّهُ سَمِعَ أبا هُرَيْرَةَ يُخْبِرُ سَعِيدَ بنَ العاصِ قالَ: بَعَثَ رَسُولُ اللهِ ﷺ أَبانَ عَلى سَرِيَّةٍ مِنَ المَدِينَةِ قِبَلَ نَجْدٍ، قالَ أبو هُرَيْرَةَ: فَقَدِمَ أَبانُ وأَصحابُهُ على النَّبِيِّ ﷺ بخَيْبَرَ بَعْدَما افْتَتَحَها وإِنَّ حُزُمَ خَيْلِهِمْ لَلِيفٌ، قالَ أبو هُرَيْرَةَ: قُلْتُ: يا رَسُولَ اللهِ لا تَقْسِمْ لهُمْ، قالَ أَبانُ: وأَنْتَ بِهٰذَا يا وَبْرُ تَحَدَّرَ مِنْ رأْسِ ضَالٍ؟ فَقالَ النَّبِيُّ ﷺ: «يا أَبانُ اجْلِسْ»، فَلَمْ يَقْسِمْ لهُمْ. قال أبو عبدِ اللهِ: الضَّالُ: السِّدْرُ [راجع: ٢٨٢٧]

Allāh's Messenger ﷺ sent Abān from Al-Madīna to Najd as the commander of a *Sarīya*. Abān and his companions came to the Prophet ﷺ at Khaibar after the Prophet had conquered it, and the reins of their horses were made of the fibre of date palm trees. I said, "O Allāh's Messenger! Do not give them a share of the booty." On that, Abān said (to me), "Strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of Aḍ-Ḍāl!" On that the Prophet ﷺ said, "O Abān, sit down!" and did not gave them any share.

٤٢٣٩ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا عَمْرُو بنُ يَحْيَى بنِ سَعِيدٍ: أَخبَرَني جَدِّي: أَنَّ أَبانَ بنَ سَعِيدٍ أَقْبَلَ إلى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ فَقالَ أبو هُرَيْرَةَ: يا رَسُولَ اللهِ، هٰذَا قاتِلُ ابنِ قَوْقَلٍ. وقالَ أَبانُ لأَبي هُرَيْرَةَ: وَاعَجَبا لكَ، وَبْرٌ تَدأْدَأَ مِنْ قَدُومِ ضَأْنٍ يَنْعَى عَلَيَّ امْرأً أَكْرَمَهُ اللهُ بِيَدِي، وَمَنَعَهُ أَنْ يُهِينَنِي بِيَدِهِ. [راجع: ٢٨٢٧]

**4239.** Narrated Sa'īd: Abān bin Sa'īd came to the Prophet ﷺ and greeted him. Abū Hurairah said, "O Allāh's Messenger! This (Abān) is the murderer of Ibn Qauqal." (On hearing that), Abān said to Abū Hurairah, "How strange your saying is! You, a guinea pig, descending from Qadūm Ḍā'n, blaming me for (killing) a person whom Allāh favoured (with martyrdom) with my hand, and whom He forbade to degrade me with his hand."[1]

٤٢٤٠، ٤٢٤١ - حدَّثَنا يَحْيَى بنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ

**4240, 4241.** Narrated 'Āishah رَضِيَ اللهُ عَنها: Fāṭima عَليها السلام, the daughter of the Prophet ﷺ sent someone to Abū Bakr (when he was a caliph), asking for her

(1) (H. 4239) Abān wants to say, "If I had been killed by that person I would have been among the people of the Hell-fire." Abān, before embracing Islām killed Ibn Qauqal who was a Muslim.

عائِشَةَ: أَنَّ فاطِمَةَ عَلَيْها السَّلامُ بِنْتَ النَّبِيِّ ﷺ أَرْسَلَتْ إلى أبي بَكْرٍ تَسأَلُهُ مِيراثَها مِنْ رَسُولِ اللهِ ﷺ مِمَّا أَفاءَ اللهُ عَلَيْهِ بالمَدينَةِ وَفَدَكٍ وَما بَقِيَ مِنْ خُمْسِ خَيْبَرَ، فَقالَ أبو بَكْرٍ: إِنَّ رَسُولَ اللهِ ﷺ قالَ: «لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ، إنَّما يأكُلُ آلُ مُحَمَّدٍ ﷺ في هٰذَا المَالِ»، وإنِّي واللهِ لا أُغَيِّرُ شَيْئاً مِنْ صَدَقَةِ رَسُولِ اللهِ ﷺ عَنْ حالِهَا التي كَانَ عَلَيْها في عَهْدِ رَسُولِ اللهِ ﷺ، ولأَعْمَلَنَّ فِيها بِمَا عَمِلَ بِهِ رَسُولُ اللهِ ﷺ. فأَبى أبو بَكْرٍ أَنْ يَدْفَعَ إلى فاطِمَةَ مِنْها شَيْئاً فَوَجَدَتْ فاطِمَةُ عَلى أَبي بَكْرٍ في ذٰلك فَهَجَرَتْهُ فَلَمْ تُكَلِّمْهُ حتَّى تُوُفِّيَتْ: وعاشَتْ بَعْدَ النَّبِيِّ ﷺ سِتَّةَ أَشْهُرٍ، فَلَمَّا تُوُفِّيَتْ دَفَنَها زَوْجُها عَلِيٌّ لَيْلاً وَلَمْ يُؤْذِنْ بِها أَبا بَكْرٍ وصَلَّى عَلَيْها. وكانَ لِعَلِيٍّ مِنَ النَّاسِ وَجْهٌ حَياةَ فاطمَةَ، فَلَمَّا تُوُفِّيَتِ اسْتَنْكَرَ عَلِيٌّ وُجُوهَ النَّاسِ فالْتَمَسَ مُصالَحَةَ أَبي بَكْرٍ ومُبايَعَتَهُ وَلَمْ يَكُنْ يُبايِعُ تلكَ الأَشْهُرَ، فأَرْسَلَ إلى أبي بَكْرٍ: أَنِ ائْتِنا وَلا يَأْتِنَا أَحَدٌ مَعَك، كَراهِيَةً لِيَحْضُرَ عُمَرُ، فَقالَ عُمَرُ: لا وَاللهِ لا تَدْخُلُ عَلَيْهِمْ وَحْدَكَ، فَقالَ أَبُو بَكْرٍ: وَما عَسَيْتَهُمْ أَنْ يفْعَلُوا بي؟ واللهِ لآتِيَنَّهُمْ، فَدَخَلَ عَلَيْهِمْ أَبو بَكْرٍ

inheritance of what Allāh's Messenger ﷺ had left of the property bestowed on him by Allāh from the *Fai* (i.e., booty gained without fighting) in Al-Madīna, and Fadak, and what remained of the *Khumus* of the Khaibar booty. On that, Abū Bakr said, "Allāh's Messenger ﷺ said, 'Our property is not inherited. Whatever we leave, is *Ṣadaqa* (charity), but the family of (the Prophet) Muḥammad ﷺ can eat of this property.' By Allāh, I will not make any change in the state of the *Ṣadaqa* of Allāh's Messenger and will leave it as it was during the lifetime of Allāh's Messenger ﷺ, and will dispose of it as Allāh's Messenger ﷺ used to do." So, Abū Bakr refused to give anything of that to Fāṭima. So she became angry with Abū Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet ﷺ. When she died, her husband 'Alī buried her at night without informing Abū Bakr and he offered the funeral prayer by himself. When Fāṭima was alive, the people used to respect 'Alī much, but after her death, 'Alī noticed a change in the people's attitude towards him. So, 'Alī sought reconciliation with Abū Bakr and gave him the *Bai'a* (pledge). 'Alī had not given the *Bai'a* (pledge) during those months (i.e., the period between the Prophet's death and Fāṭima's death). 'Alī sent someone to Abū Bakr saying, "Come to us, but let nobody come with you," as he disliked that 'Umar should come. 'Umar said (to Abū Bakr), "No, by Allāh, you shall not enter upon them alone." Abū Bakr said, "What do you think they will do to me? By Allāh, I will go to them". So, Abū Bakr entered upon them, and then 'Alī uttered *Tashahhud*[1] and said (to Abū Bakr), "We know well your

(1) (H. 4241) "*Lā ilāha illallāh*" (none has the right to be worshipped but Allāh), and Muḥammad (ﷺ) is the Messenger of Allāh.

superiority and what Allāh has given you, and we are not jealous of the good what Allāh has bestowed upon you, but you did not consult us in the question of the rule, and we thought that we have got a right in it because of our near relationship to Allāh's Messenger ﷺ." Thereupon Abū Bakr's eyes flowed with tears. And when Abū Bakr spoke, he said, "By Him in Whose Hand my soul is, to keep good relations with the relatives of Allāh's Messenger ﷺ, is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allāh's Messenger ﷺ following, in disposing of it, but I will follow." On that 'Alī said to Abū Bakr, "I promise to give you the *Bai'a* (pledge) this afternoon." So, when Abū Bakr had offered the *Ẓuhr* prayer, he ascended the pulpit and uttered the *Tashah-hud* and then mentioned the story of 'Alī and his failure to give the *Bai'a* (pledge) and excused him, accepting what excuses he had offered. Then 'Alī (got up) and praying (to Allāh) for forgiveness, he uttered *Tashah-hud*, praised Abū Bakr's right, and said, that he had not done what he had done because of jealousy of Abū Bakr or as a protest of what Allāh had favoured him with. 'Alī added, "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e., Abū Bakr) did not consult us in this matter, and therefore caused us to feel sorry." On that all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with 'Alī as he did to what the people had done (i.e., giving the *Bai'a* (pledge) to Abū Bakr).

فَتَشَهَّدَ عَلِيٌّ، فَقالَ: إِنَّا قَدْ عَرَفْنا فَضْلَكَ وَما أَعْطاكَ اللهُ. وَلَمْ نَنْفَسْ عَلَيْكَ خَيراً ساقَهُ اللهُ إِلَيْكَ. وَلٰكِنَّكَ اسْتَبْدَدْتَ عَلَيْنا بالأَمْرِ وكُنَّا نَرَى لِقَرابَتِنا مِنْ رَسُولِ اللهِ ﷺ نَصِيباً حتَّى فاضَتْ عَيْنا أَبي بَكْرٍ. فَلَمَّا تَكَلَّمَ أَبو بَكْرٍ قالَ: وَالذي نَفْسِي بِيَدِهِ لَقَرابَةُ رَسُولِ اللهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرابَتي. وأَمَّا الَّذي شَجَرَ بَيْني وَبَيْنَكُمْ مِنْ هٰذِهِ الأَمْوالِ فَلَمْ آلُ فِيْهَا عَنِ الخَيرِ وَلَمْ أَتْرُكْ أَمْراً رأَيْتُ رَسُولَ اللهِ ﷺ يَصْنَعُهُ فِيها إِلَّا صَنَعْتُهُ. فَقالَ عليٌّ لأَبي بَكْرٍ: مَوْعِدُكَ العَشِيَّةَ لِلْبَيْعَةِ، فَلَمَّا صَلَّى أَبو بَكْرٍ الظُّهْرَ رَقِيَ المِنْبَرَ فَتَشَهَّدَ وَذَكَرَ شأنَ عَليٍّ وتَخَلُّفَهُ عَنِ البَيْعَةِ وَعَذَرَهُ بالَّذي اعْتَذَرَ إِلَيْهِ. ثُمَّ اسْتَغْفَرَ وَتَشَهَّدَ عَلَيٌّ فَعَظَّمَ حَقَّ أَبي بَكْرٍ وَحَدَّثَ أَنَّهُ لَمْ يَحْمِلْهُ عَلى الَّذي صَنَعَ نَفاسَةً عَلى أَبي بَكْرٍ وَلا إِنْكاراً لِلَّذي فَضَّلَهُ اللهُ بِهِ وَلكِنَّا نُرَى لَنَا في هٰذَا الأَمْرِ نَصِيباً. فاسْتَبَدَّ عَلَيْنا فَوَجَدْنا في أَنْفُسِنا، فَسُرَّ بِذٰلكَ المُسْلِمُونَ وَقالُوا: أَصَبْتَ. وكانَ المُسْلِمُونَ إِلى عَلِيٍّ قَرِيباً حِينَ رَاجَعَ الأَمْرَ المَعْرُوفَ. [راجع: ٣٠٩٢، ٣٠٩٣]

**4242.** Narrated 'Āishah رَضِيَ اللهُ عَنها: When Khaibar was conquered, we said,

**٤٢٤٢** - حَدَّثَني مُحَمَّدُ بنُ

بَشَّارٍ: حدَّثَنا حَرمِيٌّ: حدَّثَنا شُعْبَةُ: أَخْبَرَني عُمارَةُ، عَن عِكْرِمَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: لَمَّا فُتِحَتْ خَيْبَرُ قُلْنا: الآنَ نَشْبَعُ مِنَ التَّمْرِ.

"Now we will eat our fill of dates!"

٤٢٤٣ - حدَّثَنا الحَسَنُ: حدَّثَنا قُرَّةُ ابنُ حَبِيبٍ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ عَبْدِ اللهِ بنِ دينارٍ، عَنْ أَبِيهِ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: ما شَبِعْنا حتَّى فَتَحْنا خَيْبَرَ.

**4243.** Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: We did not eat our fill except after we had conquered <u>Kh</u>aibar.

## (٤٠) بابُ اسْتِعْمالِ النَّبِيِّ ﷺ عَلى أَهْلِ خَيْبَرَ

## (40) CHAPTER. The appointment of a ruler for <u>Kh</u>aibar by the Prophet ﷺ.

٤٢٤٤، ٤٢٤٥ - حدَّثَنا إسماعِيلُ: حدَّثَني مالكٌ، عَنْ عَبْدِ المَجِيدِ بنِ سُهَيْلٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أَبي سَعِيدٍ الخُدْرِيِّ، وأَبي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ اسْتَعْمَلَ رَجُلاً عَلى خَيْبَرَ فَجاءَهُ بِتَمْرٍ جَنِيبٍ، فَقالَ رَسُولُ اللهِ ﷺ: «كُلُّ تَمْرِ خَيْبَرَ هٰكَذا؟» فَقالَ: لا وَاللهِ يا رَسُولَ اللهِ إنَّا لنأخُذُ الصَّاعَ مِنْ هٰذا بالصَّاعَيْنِ، بالثَّلاثَةِ، فَقالَ: «لا تَفْعَلْ، بِعِ الجَمْعَ بالدَّراهِمِ ثُمَّ ابْتَعْ بالدَّراهِمِ جَنِيباً». [راجع: ٢٢٠١، ٢٢٠٢]

**4244, 4245.** Narrated Abū Sa'īd Al-<u>Kh</u>udrī and Abū Hurairah رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ appointed a man as the ruler of <u>Kh</u>aibar who later brought some *Janīb* (i.e., dates of good quality) to the Prophet ﷺ. On that, Allāh's Messenger ﷺ said (to him), "Are all the dates of <u>Kh</u>aibar like this?" He said, "No, by Allāh, O Allāh's Messenger! But we take one *Ṣā'* of these (dates of good quality) for two or three *Ṣā'* of other dates (of inferior quality)." On that, Allāh's Messenger ﷺ said, "Do not do so as it is a kind of usury (*Ribā Faḍl*) but first sell the inferior quality dates for money and then with money, buy *Janīb*."

٤٢٤٦، ٤٢٤٧ - وَقالَ عَبْدُ العَزِيزِ ابنُ مُحَمَّدٍ، عَنْ عَبْدِ المَجِيدِ، عَنْ سَعِيدٍ: أَنَّ أَبا سَعِيدٍ وأَبا هُرَيْرَةَ

**4246, 4247.** Abū Sa'īd and Abū Hurairah said, "The Prophet ﷺ made the brother of Banī 'Adī from the *Anṣār* as the ruler of <u>Kh</u>aibar."

حَدَّثاهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ أخا بَني عَدِيٍّ مِنَ الأَنْصارِ إلى خَيْبَرَ فأَمَّرَهُ عَلَيْها. [راجع: ٢٢٠١، ٢٢٠٢]

وَعَنْ عَبْدِ المَجيدِ، عَنْ أَبي صَالِحٍ السَّمَّانِ، عَنْ أبي هُرَيْرَةَ، وأبي سَعيدٍ مِثْلَه.

**(41) CHAPTER. The dealing of the Prophet ﷺ with the people of Khaibar.**

**(٤١) بابُ مُعامَلَةِ النَّبيِّ ﷺ أَهْلَ خَيْبَرَ**

**4248.** Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ gave (the land of) Khaibar to the Jews (of Khaibar) on condition that they would work on it and cultivate it and they would have half of its yield.

٤٢٤٨ - **حدَّثَنا** مُوسَى بنُ إسْمَاعِيلَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: أَعْطَى النَّبِيُّ ﷺ خَيْبَرَ اليَهُودَ أَنْ يَعْمَلُوها ويَزْرَعُوها ولهُمْ شَطْرُ ما يَخْرُجُ مِنْها. [راجع: ٢٢٨٥]

**(42) CHAPTER. The sheep which was poisoned (and presented) to the Prophet ﷺ at Khaibar.**

**(٤٢) بابُ الشَّاةِ الَّتي سُمَّتْ للنَّبيِّ ﷺ بخَيْبَرَ،**

رَواهُ عُرْوَةُ، عَنْ عائِشَةَ عَنِ النَّبِيِّ ﷺ.

**4249.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Khaibar was conquered, a (cooked) sheep containing poison, was given as a present to Allāh's Messenger ﷺ.

٤٢٤٩ - **حدَّثَنا** عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَني سَعيدٌ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِرَسُولِ اللهِ ﷺ شاةٌ فِيها سُمٌّ. [راجع: ٣١٦٩]

**(43) CHAPTER. The *Ghazwā* of Zaid bin Ḥāritha.**

**(٤٣) بابُ غَزوةِ زَيْدِ بنِ حارِثَةَ**

**4250.** Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ appointed Usāma bin Zaid as the commander of some people. Those people criticised his leadership. The Prophet ﷺ said, "If you speak ill of his

٤٢٥٠ - **حدَّثَنا** مُسَدَّدٌ: حدَّثَنا يَحْيَى ابنُ سَعيدٍ: حدَّثَنا سُفْيانُ بنُ سَعيدٍ: حدَّثَنا عَبْدُ اللهِ بنُ دِينارٍ، عَنِ

ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أَمَّرَ رَسُولُ اللهِ ﷺ أُسامَةَ عَلى قَوْمٍ فَطَعَنُوا في إمارَتِهِ فَقالَ: «إنْ تَطْعَنوا في إمارَتِهِ فَقَدْ طَعَنْتُم في إمارَةِ أَبِيهِ مِنْ قَبْلِهِ، وايْمُ اللهِ لَقَدْ كانَ خَلِيقاً للإمارَةِ، وَإِنْ كانَ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، وإنَّ هٰذا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ». [راجع: ٣٧٣٠]

leadership, you have already spoken ill of his father's leadership before. By Allāh, he deserved to be a commander, and he was one of the most beloved persons to me and now this (i.e., Usāma) is one of the most beloved persons to me after him."

## (٤٤) بابُ عُمْرَةِ القَضاءِ،

ذَكَرَهُ أَنَسٌ عَنِ النَّبِيِّ ﷺ.

## (44) CHAPTER. The *'Umra Al-Qadā'* (i.e., an *'Umra* performed in lieu of an abandoned or missed or being prevented *'Umra*.)

**٤٢٥١** - حدَّثني عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسْرَائيلَ، عَنْ أَبي إسحاقَ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ: لمَّا اعْتَمَرَ النَّبِيُّ ﷺ في ذي القَعْدَةِ فأَبَى أَهْلُ مَكَّةَ أَنْ يَدَعُوهُ يَدْخُلُ مَكَّةَ حتَّى قَاضَاهُمْ عَلى أَنْ يُقِيمَ بِها ثَلاثَةَ أَيَّامٍ. فَلَمَّا كُتِبَ الكِتابُ كَتَبُوا: هٰذا ما قاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللهِ. قالُوا: لا نُقِرُّ لَكَ بِهٰذا. لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللهِ ما مَنَعْناكَ شَيْئاً، ولٰكِنْ أَنْتَ مُحَمَّدُ بنُ عَبْدِ اللهِ، فَقالَ: أنا رَسُولُ اللهِ، وأَنا مُحَمَّدُ بنُ عَبْدِ اللهِ. ثُمَّ قالَ لِعَلِيٍّ: «امْحُ رَسُولُ اللهِ»، قالَ عَلِيٌّ: لا وَاللهِ لا أَمْحوكَ أَبداً، فأَخَذَ رَسُولُ اللهِ ﷺ الكِتابَ وَلَيْسَ يُحْسِنُ يَكْتُبُ، فَكَتَبَ: هذا ما قاضَى مُحَمَّدُ بنُ عَبْدِ اللهِ لا

**4251.** Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ proceeded to perform *'Umra* in the month of Dhul-Qa'da, the people of Makkah stopped him from entering Makkah till he agreed to conclude a peace treaty with them by virtue of which he would stay in Makkah for three days only (in the following year). When the agreement was being written, the Muslims wrote: "This is the peace treaty, which Muḥammad the Messenger of Allāh has concluded."

The infidels said (to the Prophet ﷺ), "We do not agree with you on this, for if we knew that you are the Messenger of Allāh we would not have prevented you for anything (i.e., entering Makkah, etc.), but you are Muḥammad, the son of 'Abdullāh." Then he (ﷺ) said to 'Alī, "Erase (the name of) 'Messenger of Allāh'." 'Alī said, "No, by Allāh, I will never erase you (i.e., your name)." Then Allāh's Messenger ﷺ took the writing sheet— and he did not know a better writing... and he wrote[1] or got it the following written!

"This is the peace treaty which

(1) (H. 4251) See *Fatḥ Al-Bārī*.

يُدْخِلُ مَكَّةَ السِّلاحَ إِلَّا السَّيْفَ في القِرَابِ، وأَنْ لا يَخْرُجَ مِنْ أَهْلِها بِأَحَدٍ إِنْ أَرَادَ أَنْ يَتْبَعَهُ، وأَنْ لا يَمْنَعَ مِنْ أَصحَابِهِ أَحَداً إِنْ أَرَادَ أَنْ يُقِيمَ بِها. فَلَمَّا دَخَلَها وَمَضَى الأَجَلُ أَتَوْا عَلِيّاً فقالُوا: قُلْ لِصَاحِبِكَ: اخْرُجْ عَنَّا فَقَدْ مَضَى الأَجَلُ. فَخَرَجَ النَّبِيُّ ﷺ فَتَبِعَتْهُ ابْنَةُ حَمْزَةَ تُنادي: يا عَمِّ يا عَمِّ، فَتَنَاوَلَها عَلِيٌّ فأَخَذَ بِيَدِها وقالَ لِفاطِمَةَ عَلَيْها السَّلامُ: دُونَكِ ابْنَةَ عَمِّكِ، حَمَلَتْهَا. فاخْتَصَمَ فِيها عَلِيٌّ وَزَيْدٌ وَجَعْفَرٌ، فَقالَ عَلِيٌّ: أَنا أَخَذْتُها وَهِيَ بِنتُ عَمِّي. وقالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخالَتُها تَحْتِي. وَقالَ زَيْدٌ: بِنتُ أَخِي، فَقَضَى بِها النَّبِيُّ ﷺ لِخالَتِها وقالَ: «الخالَةُ بِمَنْزِلَةِ الأُمِّ». وَقالَ لِعَلِيٍّ: «أَنتَ مِنِّي وأَنا مِنْكَ». وَقالَ لِجَعْفَرٍ: «أَشْبَهْتَ خَلْقِي وخُلُقِي». وَقالَ لِزَيْدٍ: «أَنتَ أَخُونا وَمَوْلانا». وقالَ عَلِيٌّ: أَلا تَتَزَوَّجُ بِنْتَ حَمْزَةَ؟ قالَ: «إِنَّها بِنْتُ أَخِي مِنَ الرَّضاعَةِ». [راجع: ١٧٨١]

Muḥammad, the son of 'Abdullāh, has concluded: Muḥammad should not bring arms into Makkah except sheathed swords, and should not take with him any person of the people of Makkah even if such a person wanted to follow him, and if any of his companions wants to stay in Makkah, he should not forbid him."

(In the next year) when the Prophet ﷺ entered Makkah and when the stipulated period of stay elapsed, the infidels came to 'Alī and said, "Tell your companion (Muḥammad ﷺ) to go out, as the stipulated period of his stay has finished." So the Prophet ﷺ departed (from Makkah) and the daughter of Ḥamza followed him shouting "O Uncle, O Uncle!" 'Alī took her by the hand and said to Fāṭima عليها السلام "Take the daughter of your uncle." So, she made her ride (on her horse). (When they reached Al-Madīna) 'Alī, Zaid and Ja'far quarreled about her. 'Alī said, "I took her for she is the daughter of my uncle." Ja'far said, "She is the daughter of my uncle and her aunt is my wife." Zaid said, "She is the daughter of my brother." On that, the Prophet ﷺ gave her to her aunt and said, "The aunt is of the same status as the mother." He then said to 'Alī, "You are from me, and I am from you," and said to Ja'far, "You resemble me in appearance and character," and said to Zaid, "You are our brother and our freed slave." 'Alī said to the Prophet ﷺ "Won't you marry the daughter of Ḥamza?" The Prophet ﷺ said, "She is the daughter of my foster milk-suckling brother."

٤٢٥٢ - حدَّثني مُحَمَّدٌ - هُوا بنُ رَافِعٍ -: حدَّثنا سُرَيجٌ: حدَّثنا فُلَيْحٌ ح. وحدَّثني مُحَمَّدُ بنُ الحُسَينِ بنِ إِبْرَاهيمَ: حدَّثني أَبي: حدَّثنا فُلَيْحٌ

**4252.** Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ set out with the intention of performing *'Umra*, but the infidels of Quraish intervened between him and the Ka'bah, so the Prophet ﷺ slaughtered his *Hady* (i.e., sacrificing

animal) and shaved his head at Al-Ḥudaibīya and concluded a treaty with them (i.e., the infidels) on condition that he would perform *'Umra* the next year and that he would not carry arms against them except swords, and would not stay (in Makkah) more than what they would allow. So, the Prophet ﷺ performed the *'Umra* in the following year and according to the peace treaty, he entered Makkah, and when he had stayed there for three days, the infidels ordered him to leave, and he left.

بنُ سُلَيْمانَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ مُعْتَمِراً فحالَ كُفَّارُ قُرَيْشٍ بَيْنَهُ وَبَينَ البَيْتِ، فَنَحَرَ هَدْيَهُ وَحَلَقَ رَأْسَهُ بالحُدَيْبِيَةِ وَقاضاهُمْ عَلى أَنْ يَعْتَمِرَ العامَ المُقْبِلَ، وَلا يَحْمِلَ سلاحاً عَلَيْهِمْ إِلَّا سُيُوفاً، وَلا يُقِيمَ بِها إِلَّا ما أَحَبُّوا. فاعْتَمَرَ مِنَ العامِ المُقْبِلِ فَدَخَلَها كَما كانَ صالحَهُمْ. فَلَمَّا أَنْ أَقامَ بِها ثَلاثاً أَمَرُوهُ أَنْ يَخْرُجَ فَخَرَجَ.

**4253.** Narrated Mujāhid: 'Urwa and I entered the mosque and found 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُ sitting beside the dwelling place of 'Āishah. 'Urwa asked (Ibn 'Umar), "How many *'Umra* did the Prophet ﷺ perform?" Ibn 'Umar replied, "Four, one of which was in the month of Rajab."

**٤٢٥٣** - حدَّثَني عُثْمانُ بنُ أَبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ قالَ: دَخَلْتُ أنا وَعُرْوَةُ بنُ الزُّبَيرِ المَسْجِدَ فإِذا عَبْدُ اللهِ بنُ عُمَرَ رَضِيَ اللهُ عَنْهُما جالِسٌ إلى حُجْرَةِ عائشَةَ ثُمَّ قالَ: كَم اعْتَمَرَ النَّبِيُّ ﷺ؟ قالَ: أَرْبَعاً إِحْداهُنَّ في رجب.

[راجع: ١٧٧٥]

**4254.** Then we heard 'Āishah brushing her teeth whereupon 'Urwa said, 'O Mother of the believers! Don't you hear what Abū 'Abdur-Raḥmān is saying? He is saying that the Prophet ﷺ performed four *'Umra*, one of which was in the month of Rajab." 'Āishah said, "The Prophet ﷺ did not perform any *'Umra* but he (i.e., Ibn 'Umar) witnessed it. And he (the Prophet ﷺ) never did any *'Umra* in (the month of) Rajab."

**٤٢٥٤** - ثُمَّ سَمِعْنا اسْتِنانَ عائشَةَ. قالَ عُرْوَةُ: يا أُمَّ المُؤْمِنِينَ، أَلا تَسْمَعِينَ ما يَقُولُ أَبو عَبْدِ الرَّحْمٰنِ؟ إِنَّ النَّبِيَّ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ إِحْداهُنَّ في رجب، فَقالَتْ: ما اعْتَمَرَ النَّبِيُّ ﷺ عُمْرَةً إِلَّا وهُوَ شاهِدٌ، وَما اعْتَمَرَ في رَجَبٍ قَطُّ.

[راجع: ١٧٧٦]

**4255.** Narrated Ibn Abī Aūfa رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ performed the

**٤٢٥٥** - حدَّثَنا عَلِيُّ بنُ عَبْدِ

الله: حدَّثنا سُفيانُ، عَنْ إسْماعِيلَ بنِ أَبي خالِدٍ، سَمِعَ ابنَ أَبي أَوْفى يقولُ: لمَّا اعْتَمَرَ رَسُولُ اللهِ ﷺ سَتَرْناهُ مِنْ غِلْمانِ المُشْرِكِينَ ومِنْهُمْ أَنْ يُؤْذُوا رَسُولَ اللهِ ﷺ. [راجع: ١٦٠٠]

*'Umra* (which he performed in the year following the treaty of *Al-Ḥudaibīya*) we were screening Allāh's Messenger ﷺ from the infidels and their boys lest they should harm him.

٤٢٥٦ - حدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادٌ هُوَ ابنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ رَسُولُ اللهِ ﷺ وأَصحَابُهُ فَقالَ المُشْرِكُونَ: إنَّهُ يَقْدَمُ عَلَيْكُمْ وَفْدٌ وَهَنَتْهُم حُمَّى يَثْرِبَ. فأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الأَشْوَاطَ الثَّلاثَةَ، وأَنْ يَمْشُوا ما بَينَ الرُّكْنَينِ. ولَمْ يَمْنَعْهُ أَنْ يأمُرَهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ كُلَّها إلَّا الإِبْقاءُ عَلَيْهِمْ. وَزَادَ ابنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ قالَ: لمَّا قَدِمَ النَّبِيُّ ﷺ لعامِهِ الَّذي اسْتأْمَنَ قالَ: «ارْمُلوا، لِيَرَى المُشْرِكونَ قُوَّتَكُمْ». والمُشْرِكُونَ مِنْ قِبَلِ قُعَيْقِعانَ. [راجع: ١٦٠٢]

**4256.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ and his Companions arrived (at Makkah), *Al-Mushrikūn*" (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ said, "There have come to you a group of people who have been weakened by the fever of Yathrib (i.e., Al-Madīna)." So the Prophet ﷺ ordered his Companions to do *Ramal*[1] in the first three rounds of *Ṭawāf* around the Ka'bah and to walk in between the two corners (i.e., the Black Stone and the Yemenite Corner). The only thing which prevented the Prophet ﷺ from ordering them to do *Ramal* in all the rounds of *Ṭawāf*, was that he pitied them.

Ibn 'Abbās added, "When the Prophet ﷺ arrived (at Makkah) in the year of peace (following that of *Al-Ḥudaibīya* Treaty with the *Mushrikūn* of Makkah), he (ordered his Companions) to do *Ramal* in order to show their strength to *Al-Mushrikūn*" and *Al-Mushrikūn* were watching (the Muslims) from (the hill of) Qu'aiqi'ān.

٤٢٥٧ - حدَّثَني مُحَمَّدٌ، عَنْ سُفْيانَ ابنِ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: إنَّما سَعَى النَّبِيُّ ﷺ

**4257.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ hastened in going around the Ka'bah and between the Aṣ-Ṣafā and Al-Marwa in order to show *Al-Mushrikūn*" (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in

(1) (H. 4256) *Ramal*: See the glossary.

بالبَيْتِ وَبينَ الصَّفا والمَرْوَةِ لِيُرِيَ المُشْرِكِينَ قُوَّتَهُ. [راجع: ١٦٤٩]

His Messenger Muḥammad ﷺ) his strength.

٤٢٥٨ - حدَّثنا مُوسَى بنُ إسماعيلَ: حدَّثنا وُهَيْبٌ قالَ: حدَّثنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: تَزَوَّجَ النَّبِيُّ ﷺ مَيْمُونَةَ وَهُوَ مُحْرِمٌ، وَبَنَى بِها وَهُوَ حَلالٌ، وَماتَتْ بِسَرِفَ. [راجع: ١٨٣٧]

**4258.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ married Maimūna (during the *Umrat Al-Qaḍā'* while he was in the state of *Iḥrām* but he consummated that marriage after finishing that state. Maimūna died at Sarif (a place near Makkah).

٤٢٥٩ - قَالَ أَبُو عَبْدِ اللهِ وَزَادَ ابنُ إسحاقَ: حدَّثني ابنُ أَبي نَجِيحٍ وأَبانُ بنُ صالِحٍ، عَنْ عَطاءٍ ومُجاهِدٍ، عَنِ ابنِ عَبَّاسٍ قالَ: تَزَوَّجَ النَّبِيُّ ﷺ مَيْمُونَةَ في عُمْرَةِ القَضاءِ. [راجع: ١٨٣٧]

**4259.** Ibn 'Abbās added: The Prophet ﷺ married Maimūna during the *'Umra Al-Qaḍā'* (i.e., the *'Umra* performed in lieu of the *'Umra* which the Prophet ﷺ could not perform because *Al-Mushrikūn*, prevented him to perform that *'Umra*).

## (٤٥) بابُ غَزْوَةِ مُوتَةَ مِنْ أَرْضِ الشَّام

## (45) CHAPTER. The *Ghazwā* of Mu'tah in the land of Sham.

٤٢٦٠ - حدَّثنا أَحْمَدُ: حدَّثنا ابنُ وَهْبٍ، عَنْ عَمْرٍو، عَنِ ابنِ أَبي هِلالٍ قالَ: وأَخْبَرَني نافِعٌ أَنَّ ابنَ عُمَرَ أَخْبَرَهُ: أَنَّهُ وَقَفَ عَلى جَعْفَرٍ يَوْمَئِذٍ وَهُوَ قَتِيلٌ فعَدَدْتُ بِهِ خَمْسِينَ بَيْنَ طَعْنَةٍ وضَرْبَةٍ، لَيْسَ مِنْها شَيْءٌ في دُبُرِهِ، يَعْني في ظَهْرِهِ. [انظر: ٤٢٦١]

**4260.** Narrated Nāfi': Ibn 'Umar informed me that on the day (of the battle of Mu'tah) he stood beside Ja'far who was dead (i.e., killed in the battle), and he counted fifty wounds in his body, caused by stabs or strokes, and none of those wounds was in his back.

٤٢٦١ - أَخْبَرَنا أَحْمَدُ بنُ أَبي بَكْرٍ: حدَّثنا مُغِيرَةُ بنُ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ ابنِ سَعِيدٍ، عَنْ نافِعٍ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما

**4261.** 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما said, "Allāh's Messenger ﷺ appointed Zaid bin Ḥāritha as the commander of the army during the *Ghazwā* of Mu'tah and said, 'If Zaid is martyred, Ja'far should take over his position, and if Ja'far is martyred, 'Abdullāh

bin Rawāḥa should take over his position.'" 'Abdullāh bin 'Umar further said, "I was present amongst them in that battle and we searched for Ja'far bin Abī Ṭālib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows).

قالَ: أَمَّرَ رَسُولُ اللهِ ﷺ في غَزْوَةِ مُؤْتَةَ زَيْدَ بنَ حارِثَةَ فَقالَ رَسُولُ اللهِ ﷺ: «إِنْ قُتِلَ زَيْدٌ فجعْفَرٌ، وإِنْ قُتِلَ جَعْفَرٌ فَعَبْدُ اللهِ بنُ رَوَاحَةَ». قالَ عَبْدُ اللهِ: كُنْتُ فِيهِمْ في تلكَ الغَزْوَةِ فالتَمَسْنا جَعْفَرَ ابنَ أَبي طالِبٍ فَوَجدْناهُ في القَتْلَى ووجَدْنا ما في جَسَدِهِ بِضْعاً وتِسْعِينَ مِنْ طَعْنَةٍ وَرَمْيَةٍ. [راجع: ٤٢٦٠]

**4262.** Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had informed the people of the martyrdom of Zaid, Ja'far and Ibn Rawāḥa before the news of their death reached. The Prophet ﷺ said, "Zaid took the flag (as the commander of the army) and was martyred, then Ja'far took it and was martyred and then Ibn Rawāḥa took it and was martyred." At that time the Prophet's eyes were overflowing with tears. He added, "Then the flag was taken by a sword amongst the swords of Allāh (i.e., Khālid) and Allāh made them (i.e., the Muslims) victorious."

**٤٢٦٢** - حدَّثَنا أَحْمَدُ بنُ واقِدٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بنِ هِلالٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَعَى زَيْداً وَجَعْفَراً وَابنَ رَوَاحَةَ للنَّاسِ قَبْلَ أَنْ يأْتِيَهُمْ خَبرُهُمْ فَقالَ: «أَخَذَ الرَّايَةَ زَيْدٌ فأُصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فأُصِيبَ. ثُمَّ أَخَذَ ابنُ رَوَاحَةَ فأُصِيبَ - وَعَيْناهُ تَذْرِفانِ - حتَّى أَخَذَ الرَّايَةَ سَيْفٌ مِنْ سُيُوفِ اللهِ حتَّى فَتَحَ اللهُ عَلَيهِمْ». [راجع: ١٢٤٦]

**4263.** Narrated 'Amra: I heard 'Āishah رَضِيَ اللهُ عَنها saying, "When the news of the martyrdom of Ibn Ḥāritha, Ja'far bin Abī Ṭālib and 'Abdullāh bin Rawāḥa رَضِيَ اللهُ عَنهُم reached, Allāh's Messenger ﷺ sat with sorrow explicit on his face." 'Āishah added, "I was then peeping through a chink in the door. A man came to him and said, 'O Allāh's Messenger! The women of Ja'far are crying.' Thereupon the Prophet ﷺ told him to forbid them to do so. So the man went away and returned saying, 'I forbade them

**٤٢٦٣** - حدَّثَنا قُتَيْبَةُ: حدَّثَنا عَبْدُ الوَهَّابِ قالَ: سَمِعْتُ يَحْيَى بنَ سَعِيدٍ قالَ: أَخبرَتْني عَمْرَةُ قالَتْ: سَمِعْتُ عائِشَةَ رَضِيَ اللهُ عَنْها تَقُولُ: لَمَّا جاءَ قَتْلُ ابنِ حارِثَةَ وجَعْفَرِ بنِ أَبي طالبٍ وَعَبْدِ اللهِ بنِ رَوَاحَةَ رَضِيَ اللهُ عَنْهُمْ جَلَسَ رَسُولُ اللهِ ﷺ يُعْرَفُ فِيهِ الحُزْنُ، قالَتْ عائِشَةُ: وَأَنا أَطَّلِعُ مِنْ

but they did not listen to me.' The Prophet ﷺ ordered him again to go (and forbid them). He went again and came saying, 'By Allāh, they overpowered me (i.e., did not listen to me).'" 'Āishah added: "Allāh's Messenger ﷺ said (to him), "Go and throw dust into their mouths." 'Āishah further added, "I said, 'May Allāh put your nose in the dust! By Allāh, neither have you done what you have been ordered, nor have you relieved Allāh's Messenger ﷺ from (his) distress.'"

صَائِرِ البابِ، تَعْنِي مِنْ شِقِّ البابِ، فأَتاهُ رَجُلٌ فَقالَ: أي رَسُولَ اللهِ، إنَّ نِساءَ جَعْفَرٍ قالَ، فَذَكَرَ بُكاءَهُنَّ فأَمَرَهُ أَنْ يَنْهاهُنَّ، قالَ: فَذَهَبَ الرَّجُلُ ثُمَّ أَتَى فَقالَ: قَدْ نَهَيْتُهُنَّ وَذَكَرَ أَنَّهُ لَمْ يُطِعْنَهُ، قالَ: فأَمَرَ أَيْضاً فَذَهَبَ ثُمَّ أَتَى فَقالَ: وَاللهِ لَقَدْ غَلَبْنَنا. فَزَعَمَتْ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «فَاحْثُ في أَفْوَاهِهِنَّ مِنَ التُّرَابِ»، قالَتْ عائِشَةُ: فَقُلْتُ: أَرْغَمَ اللهُ أَنْفَكَ، فَوَاللهِ ما أَنْتَ تَفْعَلُ وَما تَرَكْتَ رَسُولَ اللهِ ﷺ مِنَ العَناءِ. [راجع: ١٢٩٩]

**4264.** Narrated 'Āmir رَضِيَ اللهُ عَنْهُ: Whenever Ibn 'Umar greeted the son of Ja'far, he used to say (to him), "*As-Salāmu 'Alaika* (i.e., peace be on you) O the son of two-winged person."

**٤٢٦٤** - حدَّثني مُحَمَّدُ بنُ أَبي بَكْرٍ: حدَّثَنا عُمَرُ بنُ عَلِيٍّ، عَن إسماعِيلَ ابن أبي خالِدٍ، عَنْ عامِرٍ قالَ: كانَ ابنُ عُمَرَ إذا حَيَّا ابنَ جَعْفَرٍ قالَ: السَّلامُ عَلَيْكَ يا ابْنَ ذي الجَنَاحَيْنِ. [راجع: ٣٧٠٩]

**4265.** Narrated Khālid bin Al-Walīd رَضِيَ اللهُ عَنْهُ: On the day (of the battle of) Mū'tah, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine.

**٤٢٦٥** - حدَّثَنا إبراهيمُ: حدَّثَنا سُفْيانُ، عَنْ إسمْاعيلَ، عَنْ قَيْس بن أَبي حازِمٍ قالَ: سَمِعْتُ خالدَ بنَ الوَلِيدِ يَقُولُ: لَقَد انْقَطَعَتْ في يَدِي يَوْمَ مُوتَةَ تِسْعَةُ أَسْيافٍ فَمَا بَقِيَ في يَدي إِلَّا صَفيحَةٌ يَمانِيَةٌ. [انظر: ٤٢٦٦]

**4266.** Narrated Khālid bin Al-Walīd رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Mu'tah, nine swords were broken in my hand and only a Yemenite sword of mine remained in my hand.

**٤٢٦٦** - حدَّثَني مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى، عَنْ إسمْاعيلَ قالَ: حدَّثَني قَيْسٌ قالَ: سَمِعْتُ خالِدَ بنَ الوَلِيْدِ يقُولُ: لَقَدْ دُقَّ في

يَدي يَوْمَ مُوتَةَ تِسْعَةُ أَسْيافٍ وَصَبَرَتْ في يَدي صَفيحَةٌ لِي يَمانِيَةٌ. [راجع: ٤٢٦٥]

**4267.** Narrated An-Nu'mān bin Bashīr رَضِيَ اللهُ عَنْهُما: 'Abdullāh bin Rawāha fell down unconscious and his sister 'Amra started crying and was saying loudly, "O Jabalā! O so-and-so! so-and-so![1]" and went on calling him by his (good) qualities one by one. When he came to his senses, he said (to his sister), "Whenever you said something, I was asked, 'Are you really so (i.e., as she says)?' "

٤٢٦٧ - حدَّثني عِمْرَانُ بنُ مَيْسَرَةَ: حدَّثنا مُحَمَّدُ بنُ فُضَيلٍ، عَنْ حُصَينٍ، عَنْ عامِرٍ، عَنِ النُّعْمان بن بَشِيرٍ رَضِيَ اللهُ عَنْهُما قالَ: أُغْمِيَ عَلى عَبْدِ الله بن رَوَاحَةَ فَجَعَلَتْ أُخْتُهُ عَمْرَةُ تَبْكي: وَاجَبَلاهُ، وَاكَذا، وَاكَذا، تُعَدِّدُ عَلَيْهِ. فَقالَ حينَ أَفاقَ: ما قُلْتِ شَيْئاً إِلَّا قِيلَ لي: آنْتَ كَذٰلِكَ؟. [انظر: ٤٢٦٨]

**4268.** Narrated Ash-Sha'bī: An-Nu'mān bin Bashīr said, " 'Abdullāh bin Rawāha fell down unconscious..." (and mentioned the above *Hadīth* adding, "Thereupon, when he died she (i.e., his sister) did not weep over him."

٤٢٦٨ - حدَّثنا قُتَيْبَةُ: حدَّثنا عَبْثَرٌ: عَنْ حُصَينٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمان ابنِ بَشيرٍ قالَ: أُغْمِيَ عَلى عَبْدِ اللهِ بن رَوَاحَةَ، بِهٰذا، فَلَمَّا ماتَ لَمْ تَبْكِ عَلَيْهِ. [راجع: ٤٢٦٧]

**(46) CHAPTER. The despatch of Usāma bin Zaid by the Prophet ﷺ towards Al-Huraqāt, (a place of the tribe of Juhaina).**

**(٤٦) بابُ بَعْثِ النَّبِيِّ ﷺ أُسامَةَ بنَ زَيْدٍ إلى الحُرَقاتِ مِنْ جُهَيْنَةَ**

**4269.** Narrated Usāma bin Zaid رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent us towards Al-Huraqa, and in the morning we attacked them and defeated them. I, and an *Anṣārī* man followed a man from among them and when we took him over, he said, "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)." On hearing that, the *Anṣārī* man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet ﷺ came to know about that and he said, "O Usāma! Did you kill him after he

٤٢٦٩ - حدَّثني عَمْرُو بنُ مُحَمَّدٍ: حدَّثنا هُشَيْمٌ: أَخبرَنا حُصَينٌ: أَخبرَنا أَبو ظَبْيانَ قالَ: سَمِعْتُ أُسامَةَ بنَ زَيْدٍ رَضِيَ اللهُ عَنْهُما يقُولُ: بَعَثَنا رَسُولُ اللهِ ﷺ إلى الحُرَقَةِ فَصَبَّحْنا القَوْمَ فَهَزَمْناهُمْ ولَحِقْتُ أنا وَرَجُلٌ مِنَ الأَنْصارِ رَجُلاً مِنْهُمْ، فَلَمَّا غَشِيناهُ قالَ: لا إِلٰهَ إِلَّا

(1) (H. 4267) '*Jabal*' literally means 'mountain'. 'Amra means 'Oh my supporter!'

had said '*Lā ilāha illallāh*'?" I said, "But he said so only to save himself." The Prophet ﷺ kept on repeating that so often that I wished I had not embraced Islām before that day.

اللهُ، فكَفَّ الأنْصارِيُّ فطَعَنْتُهُ برُمْحي حتَّى قَتَلْتُهُ. فلَمَّا قَدِمْنا بَلَغَ النَّبيَّ ﷺ فقالَ: «يا أسامَةُ، أقَتَلْتَهُ بعْدَما قالَ: لا إلَهَ إلَّا اللهُ؟» قُلْتُ: كانَ مُتَعَوِّذاً، فَمَا زَالَ يُكَرِّرُها حتَّى تَمَنَّيْتُ أنِّي لم أكُنْ أسْلَمْتُ قَبلَ ذٰلكَ اليَوْمِ.

[انظر: ٦٨٧٢]

**4270.** Narrated Salama bin Al-Akwā' رَضِيَ اللهُ عَنْهُ: I fought in seven *Ghazawāt* (i.e., battles) in the company of the Prophet ﷺ, and fought in nine (other) battles, fought by armies despatched by the Prophet ﷺ. Once Abū Bakr was our commander and at another time, Usāma was our commander.

**٤٢٧٠** - حدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا حاتِمٌ، عَنْ يَزيدَ بنِ أبي عُبَيْدٍ قالَ: سَمِعْتُ سَلَمَةَ بنَ الأكْوَعِ يَقُولُ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ، وَخَرَجْتُ فِيما يَبْعَثُ مِنَ البُعُوثِ تِسْعَ غَزَوَاتٍ، مَرَّةً عَلَيْنا أبو بَكْرٍ، وَمَرَّةً عَلَيْنا أُسامَةُ. [انظر: ٤٢٧١، ٤٢٧٢، ٤٢٧٣]

**4271.** Narrated Salama in another narration: I fought seven *Ghazawāt* (i.e., battles) in the company of the Prophet ﷺ and also fought in nine (other) battles, in armies sent by the Prophet ﷺ. Once Abū Bakr was our commander and another time, Usāma was (our commander).

**٤٢٧١** - وَقالَ عُمَرُ بنُ حَفْصٍ: حدَّثَنا أَبي، عَنْ يَزيدَ بنِ أبي عُبَيْدٍ قالَ: سَمِعْتُ سَلَمَةَ يَقولُ: غَزَوْتُ مَعَ النَّبيِّ ﷺ سَبْعَ غَزَوَاتٍ وَخَرَجْتُ فِيما يَبْعَثُ مِنَ البَعْثِ تِسْعَ غَزَوَاتٍ، مَرَّةً عَلَيْنا أَبو بَكْرٍ وَمَرَّةً أُسامَةُ. [راجع: ٤٢٧٠]

**4272.** Narrated Salama bin Al-Akwa' رَضِيَ اللهُ عَنْهُ: I fought in nine *Ghazawāt* along with the Prophet ﷺ, I also fought along with Ibn Ḥāritha when the Prophet ﷺ made him our commander.

**٤٢٧٢** - حدَّثَنا أبو عاصِمٍ الضَّحَّاكُ ابنُ مَخْلَدٍ: حدَّثَنا يَزيدُ بنُ أبي عبيد عَنْ سَلَمَةَ ابنِ الأكْوَعِ رَضِيَ اللهُ عَنْهُ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ تِسعَ غَزَوَاتٍ، وَغَزَوْتُ مَعَ ابنِ حارِثَةَ استَعْمَلَهُ عَلَيْنا. [راجع: ٤٢٧٠]

**4273.** Narrated Yazīd bin Abī 'Ubaid: Salama bin Al-Akwā' said, "I fought in seven *Ghazawāt* along with the Prophet ﷺ." He then mentioned Khaibar, Al-Hudaibiya, the day (i.e., battle) of Hunain and the day of Al-Qarad. I forgot the names of the other *Ghazawāt*.

٤٢٧٣ - حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللهِ: حدَّثنا حَمَّادُ بنُ مَسْعَدَةَ، عَنْ يَزِيدَ بنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ بنِ الأكْوَعِ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ، فذَكَرَ خَيْبَرَ والحُدَيْبِيَةَ ويَوْمَ حُنَيْنٍ ويَوْمَ القَرَدِ، قالَ يَزِيدُ: ونَسِيتُ بَقِيَّتَهُمْ. [راجع: ٤٢٧٠]

### (47) CHAPTER. The *Ghazwā* of *Al-Fath*.

And what Hātib bin Abī Balta'a sent to the people of Makkah informing them about the *Ghazwā* of the Prophet ﷺ.

### (٤٧) بابُ غَزْوَةِ الفَتْحِ،

وما بَعَثَ بِهِ حاطِبُ بنُ أبي بَلْتَعَةَ إلى أهْلِ مَكَّةَ يُخْبِرُهُمْ بِغَزْوِ النَّبِيِّ ﷺ.

**4274.** Narrated 'Alī رَضِيَ اللهُ عَنْهُ Allāh's Messenger ﷺ sent me, Az-Zubair and Al-Miqdād saying, "Proceed till you reach Rawda Khākh where there is a lady carrying a letter, and take that (letter) from her." So we proceeded on our way with our horses galloping till we reached Rawda, and there we found the lady and said to her, "Take out the letter." She said, "I have no letter." We said, "Take out the letter, or else we will take off your clothes (to search for the letter)." So she took it out of her braid, and we brought the letter to Allāh's Messenger ﷺ. The letter was addressed from Hātib bin Abī Balta'a to some *Mushrikūn* of Makkah, telling them about what Allāh's Messenger ﷺ intended to do. Allāh's Messenger ﷺ said, "O Hātib! What is this?" Hātib replied, "O Allāh's Messenger! Do not make a hasty decision about me. I was a person not belonging to Quraish but I was an ally to them from outside and had no blood relation with them, and all the emigrants who were with you, have got their kinsmen (in Makkah) who can protect their families and properties. So I liked to do them a favour so that they might

٤٢٧٤ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا سُفْيانُ، عَنْ عَمْرِو بنِ دِينارٍ قالَ: أخْبَرَني الحَسَنُ بنُ مُحَمَّدٍ أنَّهُ سَمِعَ عُبَيْدَ اللهِ بنَ أبي رَافِعٍ يَقُولُ: سَمِعْتُ عَلِيًّا رَضِيَ اللهُ عَنْهُ يَقُولُ: بَعَثَني رَسُولُ اللهِ ﷺ أنا والزُّبَيْرَ والمِقْدادَ فقالَ: «انطَلِقُوا حتَّى تَأتُوا رَوْضَةَ خاخٍ فإنَّ بِها ظَعِينَةً مَعَها كِتابٌ فخُذُوا مِنْها». قالَ: فانْطَلَقْنا تَعادَى بِنا خَيْلُنا حتَّى أتَيْنا الرَّوْضَةَ فإذَا نَحْنُ بالظَّعِينَةِ، قُلْنا لَها: أخْرِجي الكِتابَ، قالَتْ: ما مَعي كِتابٌ، فَقُلْنا: لَتُخْرِجِنَّ الكِتابَ، أوْ لَنُلْقِيَنَّ الثِّيابَ، قالَ: فأخْرَجَتْهُ مِنْ عِقاصِها. فأتَيْنا بِهِ رَسُولَ اللهِ ﷺ فإذَا فِيهِ: مِنْ حاطِبِ بنِ أبي بَلْتَعَةَ إلى ناسٍ بِمَكَّةَ مِنَ المُشْرِكِينَ، يُخْبِرُهُمْ بِبَعْضِ أمْرِ رَسُولِ

الله ﷺ، فقال رسول الله ﷺ: «يا حاطب، ما هذا؟» قال: يا رسول الله لا تعجل عليّ، إني كنت امرأً ملصقاً في قريش، يقول: كنت حليفاً، ولم أكن من أنفسها. وكان من معك من المهاجرين من لهم قرابات يحمون أهليهم وأموالهم. فأحببت إذ فاتني ذلك من النسب فيهم أن أتخذ عندهم يداً يحمون بها قرابتي، ولم أفعله ارتداداً عن ديني ولا رضا بالكفر بعد الإسلام. فقال رسول الله ﷺ: «أما إنه قد صدقكم»، فقال عمر: يا رسول الله، دعني أضرب عنق هذا المنافق، فقال: «إنه قد شهد بدراً وما يدريك لعل الله اطلع على من شهد بدراً قال: اعملوا ما شئتم فقد غفرت لكم»، فأنزل الله السورة ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ﴾ إلى قوله: ﴿فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ﴾. [راجع: ٣٠٠٧]

protect my relatives as I have no blood relation with them. I did not do this to renegade from my religion (Islām), nor did I do it to choose heathenism after Islām." Allāh's Messenger ﷺ said to his Companions, "As regards him, he (Ḥāṭib) has told you the truth." 'Umar said, "O Allāh's Messenger! Allow me to chop off the head of this hypocrite!" The Prophet ﷺ said, "He (Ḥāṭib) has witnessed the battle of Badr (i.e., fought in it) and what could tell you, perhaps Allāh looked at those who witnessed Badr and said, "O the people of Badr (Badr Muslim warriors), do what you like, for I have forgiven you." Then Allāh revealed the *Sūrah*:

"O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists) as friends showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e., Islāmic Monotheism, this Qur'ān and Prophet Muḥammad ﷺ), (to the end of Verse)... then indeed he has gone (far) astray (away) from the Straight Path." (V.60:1)

## (٤٨) بابٌ غَزْوَةِ الفَتْحِ في رَمَضانَ

## (48) CHAPTER. The *Ghazwā* of *Al-Fatḥ* (was fought) during Ramaḍān.

٤٢٧٥ - حدثنا عبد الله بن يوسف: حدثنا الليث قال: حدثني عُقيل، عن ابن شهاب قال: أخبرني عُبيد الله بن عبد الله بن عُتبة: أن ابن

**4275.** Narrated 'Ubaidullāh bin 'Abdullāh bin 'Utba: Ibn 'Abbās said, "Allāh's Messenger ﷺ fought the *Ghazwā* (i.e., battle) of *Al-Fatḥ* during Ramaḍān."

Narrated Az-Zuhrī: Ibn Al-Musaiyab (also) said the same. Ibn 'Abbās رضي الله

عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ غَزَا غَزْوَةَ الفَتْحِ فِي رَمَضَانَ. قَالَ: وسَمِعْتُ ابنَ المُسَيَّبِ يَقُولُ مِثْلَ ذٰلِكَ.

وَعَنْ عُبَيْدِ اللهِ بنِ عبدِ اللهِ أخبره: أَنَّ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قَالَ: صَامَ النَّبِيُّ ﷺ حَتَّى إِذَا بَلَغَ الكَدِيدَ - المَاءَ الَّذِي بَينَ قُدَيْدٍ وَعُسْفانَ - أَفْطَرَ فَلَمْ يَزَلْ مُفْطِراً حَتَّى انْسَلَخَ الشَّهْرُ. [راجع: ١٩٤٤]

رَضِيَ اللهُ عَنْهُما added, "The Prophet ﷺ observed *Ṣaum* (fast) and when he reached Al-Kadīd, a place where there is water between Qudaid and 'Usfān, he broke his *Ṣaum* and did not observed *Ṣaum* afterwards till the whole month had passed away."

٤٢٧٦ - حدَّثني مَحْمُودٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنا مَعْمَرٌ: أَخْبَرَنِي الزُّهْرِيُّ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي رَمَضَانَ مِنَ المَدِينَةِ ومَعَهُ عَشَرَةُ آلافٍ، وَذٰلِكَ عَلَى رأسِ ثَمانِ سِنِينَ وَنِصْفٍ، مِنْ مَقْدَمِهِ المَدِينَةَ، فَسارَ هُوَ وَمَنْ مَعَهُ مِنَ المُسْلِمِينَ إِلَى مَكَّةَ، يَصُومُ وَيَصُومونَ، حَتَّى بَلَغَ الكَدِيدَ - وَهُوَ ماءٌ بَينَ عُسْفانَ وَقُدَيْدٍ - أَفْطَرَ وأَفْطَرُوا. قالَ الزُّهْرِيُّ: وإِنَّما يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللهِ ﷺ الآخِرُ فالآخِرُ. [راجع: ١٩٤٤]

**4276.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ left Al-Madīna (for Makkah) in the company of ten thousand (Muslim warriors) in (the month of) Ramaḍān, and that was eight and a half years after his emigration to Al-Madīna. He and the Muslims who were with him, proceeded on their way to Makkah. He was observing *Ṣaum* (fast) and they were observing *Ṣaum* (fast), but when they reached a place called Al-Kadīd, which was a place of water between 'Usfān and Qudaid, he broke his *Saum* (fast) and so did they. [Az-Zuhrī said, "One should take the last action of Allāh's Messenger ﷺ and leave his early action (while taking a verdict)."]

٤٢٧٧ - حدَّثَنا عَيَّاشُ بنُ الوَلِيدِ: حدَّثَنا عَبْدُ الأَعْلَى: حدَّثَنا خالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: خَرَجَ رَسُولُ اللهِ ﷺ فِي رَمَضانَ إِلَى حُنَيْنٍ والنَّاسُ مُخْتَلِفُونَ

**4277.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ set out towards Ḥunain in the month of Ramaḍān; and some of the people were observing *Saum* (fast) while some others were not observing *Ṣaum* (fast), and when the Prophet ﷺ mounted his she-camel, he asked for a tumbler of milk or water and put it on the palm of his hand or on

فَصَائِمٌ وَمُفْطِرٌ، فَلَمَّا اسْتَوَى عَلَى رَاحِلَتِهِ دَعا بِإناءٍ مِنْ لَبَنٍ أَوْ ماءٍ فَوَضَعَهُ عَلَى رَاحَتِهِ - أَوْ رَاحِلَتِهِ - ثُمَّ نَظَرَ النَّاسَ، فَقالَ المُفْطِرُون لِلصَّوْمِ: أَفْطِرُوا. [راجع: ١٩٤٤]

his she-camel and then the people looked at him; and those who were not observing *Saum* (fast) told those who were observing *Saum* (fast), to break their *Saum* (fast) (i.e., as the Prophet ﷺ had done so).

٤٢٧٨ - وَقالَ عَبْدُ الرَّزَّاقِ: أَخْبرَنا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: خَرَجَ النَّبِيُّ ﷺ عامَ الفَتْحِ. وقالَ حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عن عِكرِمَةَ عَنِ ابنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. [راجع: ١٩٤٤]

**4278.** Ibn 'Abbās added, "The Prophet ﷺ went (to Ḥunain) in the year of the conquest (of Makkah)."

٤٢٧٩ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ قالَ: سافَرَ رَسُولُ اللهِ ﷺ في رَمَضَانَ فَصامَ حتَّى بَلَغَ عُسْفانَ ثُمَّ دَعا بِإِناءٍ مِنْ ماءٍ فَشَرِبَ نَهاراً لِيَرَاهُ النَّاسُ فأَفْطَرَ حتَّى قَدِمَ مَكَّةَ، قالَ: وكانَ ابنُ عَبَّاسٍ يَقُولُ: صَامَ رَسُولُ اللهِ ﷺ في السَّفَرِ وأَفْطَرَ، فَمَنْ شاءَ صَامَ وَمَنْ شاءَ أَفْطَرَ. [راجع: ١٩٤٤]

**4279.** Narrated Ṭāwūs: Ibn 'Abbās said, "Allāh's Messenger ﷺ travelled in the month of Ramaḍān and he observed *Saum* (fast) till he reached (a place called) 'Usfān, then he asked for a tumbler of water and drank it by the daytime so that the people might see him. He broke his *Saum* (fast) till he reached Makkah." 'Ibn 'Abbās used to say, "Allāh's Messenger ﷺ observed *Saum* (fast) and sometimes did not observed *Saum* (fast) while travelling, so one may observe *Saum* (fast) or may not (on journeys)."

## (٤٩) بابٌ: أَيْنَ رَكَزَ النَّبِيُّ ﷺ الرَّايَةَ يَوْمَ الفَتْحِ؟

## (49) CHAPTER. Where did the Prophet ﷺ fix the flag on the day of the conquest of Makkah?

٤٢٨٠ - حدَّثَني عُبَيْدُ اللهِ بنُ إسماعِيلَ: حدَّثَنا أَبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أَبِيهِ قالَ: لَمَّا سارَ رَسُولُ اللهِ ﷺ عامَ الفَتْحِ فَبَلَغَ ذٰلكَ قُرَيْشاً

**4280.** Narrated Hishām's father: When Allāh's Messenger ﷺ set out (towards Makkah) during the year of the conquest (of Makkah) and this news reached (the infidels of Quraish), Abū Sufyān, Ḥakīm bin Ḥizām and Budail bin Warqā' came out to

gather information about Allāh's Messenger ﷺ. They proceeded on their way till they reached a place called Marr-aẓ-Ẓahrān (which is near Makkah). Behold! There they saw many fires as if they were the fires of 'Arafāt. Abū Sufyān said, "What is this? It looked like the fires of 'Arafāt." Budail bin Warqā' said, "Banū 'Amr are less in number than that." Some of the guards of Allāh's Messenger ﷺ saw them and took them over, caught them and brought them to Allāh's Messenger ﷺ. Abū Sufyān embraced Islām. When the Prophet proceeded, he said to Al-'Abbās, "Keep Abū Sufyān standing at the top of the mountain so that he would look at the Muslims. So Al-'Abbās kept him standing (at that place) and the tribes with the Prophet ﷺ started passing in front of Abū Sufyān in military batches. A batch passed and Abū Sufyān said, "O 'Abbās! Who are these?" 'Abbās said, "They are (Banū) Ghifār." Abū Sufyān said, "I have got nothing to do with Ghifār." Then (a batch of the tribe of) Juhaina passed by and Abū Sūfiyān said what he said before. Then (a batch of the tribe of) Sa'd bin Ḥuzaim passed by and he said similarly as above. Then (Banū) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abū Sufyān had not seen. He said, "Who are these?" 'Abbās said, "They are the *Anṣār*, headed by Sa'd bin 'Ubāda, the one holding the flag." Sa'd bin 'Ubāda said, "O Abū Sufyān! Today is the day of a great battle and today (what is prohibited in) the Ka'bah will be permissible." Abū Sufyān said, "O 'Abbās! How excellent the day of destruction is!" Then came another batch (of warriors) which was the smallest of all the batches, and in it there was Allāh's Messenger ﷺ and his Companions and the flag of the Prophet ﷺ was carried by Az-

خَرَجَ أَبو سُفْيانَ بنُ حَرْبٍ وَحَكِيمُ بنُ حِزَامٍ وَبُدَيْلُ ابنُ وَرْقاءَ يَلْتَمِسونَ الخَبَرَ عَنْ رَسُولِ اللهِ ﷺ فأَقْبَلُوا يَسِيرُونَ حتَّى أَتَوْا مَرَّ الظَّهْرَانِ، فإِذَا هُمْ بِنِيرَانٍ كأَنَّها نِيرَانُ عَرَفَةَ. فَقالَ أَبُو سُفْيانَ: ما هٰذِهِ؟ لكأَنَّها نِيرَانُ عَرَفَةَ. فَقال بُدَيْلُ بنُ وَرْقاءَ: نِيرَانُ بَني عَمْرٍو. فَقالَ أَبو سُفْيانَ: عَمْرٌو أَقَلُّ مِنْ ذٰلكَ. فَرآهُمْ ناسٌ مِنْ حَرَسِ رَسُولِ اللهِ ﷺ فأَدْرَكوهُمْ فأَخَذُوهمْ فأَتَوْا بِهِمْ رَسُولَ اللهِ ﷺ فأَسْلَمَ أَبو سُفْيانَ فَلَمَّا سارَ قالَ لِلْعَبَّاسِ: «احْبِسْ أَبا سَفْيانَ عِنْدَ خَطْمِ الجَبَلِ حتَّى يَنْظُرَ إِلى المُسْلِمِينَ». فَحَبَسَهُ العَبَّاسُ فجَعَلَتِ القَبائِلُ تَمُرُّ مَعَ النَّبِيِّ ﷺ كَتِيبَةً كَتِيبَةً عَلى أَبي سُفْيانَ، فَمَرَّتْ كَتِيبَةٌ فَقالَ: يا عَبَّاسُ مَنْ هٰذِهِ؟ فَقالَ: هٰذِهِ غِفارُ، قالَ: ما لي وَلِغفارَ؟ ثُمَّ مَرَّتْ جُهَيْنَةُ قالَ مِثْلَ ذٰلكَ، ثُمَّ مَرَّتْ سَعْدُ بنُ هُذَيْمٍ فَقالَ مِثْلَ ذٰلك وَمَرَّتْ سُلَيْمٌ فَقالَ مِثْلَ ذٰلكَ حتَّى أَقْبَلَتْ كَتِيبَةٌ لمْ يَرَ مِثْلَها. قالَ: مَنْ هٰذِهِ؟ قالَ: هٰؤُلاءِ الأَنْصارُ، عَلَيْهِمْ سَعْدُ بنُ عُبادَةَ مَعَهُ الرَّايَةُ. فَقالَ سَعْدُ بنُ عُبادَةَ: يا أَبا سُفْيانَ! اليَوْمُ يَوْمُ المَلْحَمَةِ. اليَوْمَ تُسْتَحَلُّ الكَعْبَةُ، فَقالَ أَبو سُفْيانَ: يا عَبَّاسُ حَبَّذَا يَوْمُ الذِّمارِ. ثُمَّ جاءَتْ كَتِيبَةٌ

Zubair bin Al-'Awwām رَضِيَ اللهُ عَنْهُ. When Allāh's Messenger ﷺ passed by Abū Sufyān, the latter said, (to the Prophet ﷺ), "Do you know what Sa'd bin 'Ubāda said?" The Prophet ﷺ said, "What did he say?" Abū Sufyān said, "He said so-and-so." The Prophet ﷺ said, "Sa'd told a lie, but today Allāh will give superiority to the Ka'bah, and today the Ka'bah will be covered with a (cloth) covering." Allāh's Messenger ﷺ ordered that his flag be fixed at Al-Ḥajūn.

Narrated 'Urwa: Nāfi' bin Jubair bin Muṭ'im said, "I heard Al-'Abbās saying to Az-Zubair bin Al-'Awwām, 'O Abū 'Abdullāh! Did Allāh's Messenger ﷺ order you to fix the flag here?' " Allāh's Messenger ﷺ ordered Khālid bin Al-Walīd to enter Makkah from its upper part from Kada' while the Prophet ﷺ himself entered from Kuda. Two men from the cavalry of Khālid bin Al-Walīd رَضِيَ اللهُ عَنْهُ named Ḥubaish bin Al-Ash'ar and Kurz bin Jābir Al-Fihrī were martyred on that day.

وَهِيَ أَقَلُّ الكَتَائِبِ فِيهِمْ رَسُولُ اللهِ ﷺ وأَصحابُهُ وَرَايَةُ النَّبِيِّ ﷺ مَعَ الزُّبَيرِ بنِ العَوَّامِ. فَلَمَّا مَرَّ رَسُولُ اللهِ ﷺ بأبي سُفْيانَ قالَ: أَلَمْ تَعْلَمْ ما قالَ سَعْدُ بنُ عُبادَةَ؟ قالَ: «ما قالَ؟» قالَ: قالَ كَذَا وكَذَا. فَقالَ: «كَذَبَ سَعْدٌ ولٰكِنْ هٰذَا يَوْمٌ يُعَظِّمُ اللهُ فيهِ الكَعْبَةَ، وَيَوْمٌ تُكْسَى فيهِ الكَعْبَةُ». قالَ: وأَمَرَ رَسُولُ اللهِ ﷺ أَنْ تُرْكَزَ رَايَتُهُ بالحَجُونِ. وَقالَ عُرْوَةُ: وأَخْبَرَني نافِعُ بنُ جُبَيرِ بنِ مُطْعِمٍ قالَ: سَمِعْتُ العَبَّاسَ يَقُولُ للزُّبَيرِ بنِ العَوَّامِ: يا أَبا عَبْدِ اللهِ، هاهُنا أَمَرَكَ رَسُولُ اللهِ ﷺ أَنْ تَرْكُزَ الرَّايَةَ؟ قال: وأَمَرَ رَسُولُ اللهِ ﷺ يَوْمَئِذٍ خالدَ بنَ الوَلِيدِ أَنْ يَدْخُلَ مِنْ أَعْلَا مَكَّةَ مِنْ كَدَاءٍ وَدَخَلَ النَّبِيُّ ﷺ مِنْ كُدَا فَقُتِلَ مِنْ خَيْلِ خالِدِ بن الوليد رَضِيَ اللهُ عَنْهُ يَوْمَئِذٍ رَجُلانِ: حُبَيْشُ بنُ الأَشْعَرِ، وكُرْزُ بنُ جابِرٍ الفِهْرِيُّ.

**4281.** Narrated 'Abdullāh bin Mughaffal رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ on the day of the conquest of Makkah over his she-camel, reciting *Sūrat Al-Fatḥ* in a vibrant quivering tone. (The subnarrator, Mu'āwiya added, "Were I not (afraid) that the people may gather around me, I would recite in vibrant quivering tone as he (i.e., 'Abdullāh bin Mughaffal) did, imitating Allāh's Messenger ﷺ)."

**٤٢٨١** - حدَّثنا أَبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ مُعاوِيَةَ بنِ قُرَّةَ قالَ: سَمِعْتُ عَبْدَ اللهِ ابنَ مُغَفَّلٍ يَقُولُ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ عَلى ناقَتِهِ وَهُوَ يَقرأُ سُورَةَ الفَتْحِ يُرَجِّعُ وقالَ: لَوْلا أَن يَجْتَمِعَ النَّاسُ حَوْلي لَرَجَّعْتُ كَما رَجَّعَ. [انظر: ٤٨٣٥، ٥٠٣٤، ٥٠٤٧، ٧٥٤٠]

٤٢٨٢ - حدَّثنا سُلَيمانُ بنُ عَبْدِ الرَّحْمٰنِ: حدَّثنا سَعْدَانُ بنُ يَحْيى: حدَّثنا مُحَمَّدُ ابنُ أبي حَفصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بنِ حُسَينٍ، عَنْ عَمْرِو ابنِ عُثْمانَ، عَنْ أُسامَةَ ابنِ زَيْدٍ أنَّهُ قالَ زَمَنَ الفَتْحِ: يا رَسُولَ اللهِ أيْنَ نَنْزِلُ غداً؟ قالَ النَّبِيُّ ﷺ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ مَنْزِلٍ؟». [راجع: ١٥٨٨]

**4282.** Narrated 'Amr bin 'Uthmān: Usāma bin Zaid said during the conquest (of Makkah), "O Allāh's Messenger! Where will we encamp tomorrow?" The Prophet ﷺ said, "But has 'Aqīl left for us any house to lodge in?"

٤٢٨٣ - ثُمَّ قالَ: «لا يَرِثُ المُؤمِنُ الكافِرَ، وَلا الكافِرُ المُؤمِنَ». قِيلَ لِلزُّهْرِيِّ: مَنْ وَرِثَ أبا طالِبٍ؟ قالَ: وَرِثَهُ عَقِيلٌ وَطالِبٌ. قالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أيْنَ نَنْزِلُ غَداً، في حَجَّتِهِ. ولَمْ يَقُلْ يُونُسُ: حَجَّتِهِ، ولا زَمَنَ الفَتْحِ.

**4283.** He then added, "No believer will inherit an infidel's property, and no infidel will inherit the property of a believer." Az-Zuhrī was asked, "Who inherited Abū Ṭālib?" Az-Zuhrī replied, " 'Aqīl and Ṭālib inherited him."

٤٢٨٤ - حدَّثنا أبُو اليَمانِ: حدَّثنا شُعَيْبٌ: حدَّثنا أبو الزِّنادِ، عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْزِلُنا إنْ شاءَ اللهُ إذَا فَتَحَ اللهُ، الخَيْفُ حَيْثُ تَقاسَمُوا عَلى الكُفْرِ». [راجع: ١٥٨٩]

**4284.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "If Allāh makes us victorious, our encamping place will be Al-Khaif, the place where the infidels took an oath to be loyal to heathenism (by boycotting Banū Hāshim, the Prophet's folk)."

٤٢٨٥ - حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا إبْراهِيمُ بنُ سَعْدٍ: أخْبَرَنا ابنُ شِهابٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ حِينَ أرادَ حُنَيْناً: «مَنْزِلُنا غداً إنْ شاءَ اللهُ بِخَيْفِ بَني

**4285.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Allāh's Messenger ﷺ intended to carry on the *Ghazwā* of Ḥunain, he said, "Tomorrow, if Allāh wished, our encamping place will be Khaif Banī Kināna where (the infidels) took an oath to be loyal to heathenism."

كِنانَةَ حَيْث تَقاسَمُوا عَلى الكُفْرِ».
[راجع: ١٥٨٩]

**4286.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنهُ: On the day of the Conquest, the Prophet ﷺ entered Makkah, wearing a helmet on his head. When he took it off, a man came and said, "Ibn Khaṭal is clinging to the curtain of the Ka'bah." The Prophet ﷺ said, "Kill him." (Mālik a sub-narrator said, "On that day the Prophet ﷺ was not in a state of *Iḥrām* as it appeared to us, and Allāh knows better.")

٤٢٨٦ - حدَّثنا يَحْيَى بنُ قَزَعَةَ: حدَّثنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ أَنسِ ابنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ يَوْمَ الفَتْحِ وَعلى رَأْسِهِ المِغْفَرُ فَلَمَّا نَزَعَهُ جاءَ رَجُلٌ فَقالَ: ابنُ خَطَلٍ مُتَعَلِّقٌ بأَسْتارِ الكَعْبَةِ، فَقالَ: «اقْتُلْهُ»، قالَ مالكٌ: ولَمْ يكُنِ النَّبِيُّ ﷺ فِيما نَرَى - وَاللهُ أَعْلَمُ - يَوْمَئِذٍ مُحْرِماً. [راجع: ١٨٤٦]

**4287.** Narrated 'Abdullāh رَضِيَ اللهُ عَنهُ: When the Prophet ﷺ entered Makkah on the day of the Conquest (of Makkah), there were 360 idols around the Ka'bah. The Prophet ﷺ started striking them with a stick he had in his hand and was saying, "*Al-Ḥaq* (the Truth i.e., Islāmic Monotheism, or this Qur'ān or *Jihād* against polytheists) has come and *Al-Bāṭil* (falsehood i.e., Satan, or polytheism) vanished [V.17:81]. The Truth (the Qur'ān and Allāh's Revelation) has come, and *Al-Bātil* [falsehood – *Iblīs* (Satan)] can neither create anything nor resurrect (anything)." (V.34:49).

٤٢٨٧ - حدَّثنا صَدَقَةُ بنُ الفَضْلِ: أَخْبَرَنا ابنُ عُيَيْنَةَ، عنِ ابنِ أَبي نَجِيحٍ، عَنْ مُجاهِدٍ، عَنْ أَبي مَعْمَرٍ، عَنْ عَبْدِ اللهِ قالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ يَوْمَ الفَتْحِ وحَوْلَ البَيْتِ سِتُّونَ وثلاثُمِائةِ نُصُبٍ فَجَعَلَ يَطْعنُها بعُودٍ في يَدِهِ ويَقُولُ: ﴿جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ﴾، ﴿جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ﴾. [راجع: ٢٤٧٨]

**4288.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنهُما: When Allāh's Messenger ﷺ arrived in Makkah, he refused to enter the Ka'bah while there were idols in it. So, he ordered that they be taken out. The pictures of the (Prophets) Ibrāhīm (Abraham) and Ismā'il (Ishmael), holding arrows of divination in their hands, were carried out. The Prophet ﷺ said, "May Allāh ruin them (i.e., the infidels) for they knew very well that they (i.e., Ibrāhīm and Isma'īl) never drew lots by

٤٢٨٨ - حدَّثني إسحاقُ: حدَّثنا عَبْدُ الصَّمَدِ: حدَّثني أَبي: حدَّثني أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا قَدِمَ مَكَّةَ أَبَى أَنْ يَدْخُلَ البَيْتَ وَفيهِ الآلِهَةُ فأَمَرَ بِها فأُخْرِجَتْ، فأُخْرِجَ صُورَةُ إِبْراهِيمَ

وإسْماعِيلَ في أَيْدِيهِما مِنَ الأَزْلامِ، فَقالَ النَّبِيُّ ﷺ: «قاتَلَهُمُ اللهُ، لَقَدْ عَلِمُوا ما اسْتَقسَما بِها قَطُّ». ثُمَّ دَخَلَ البَيْتَ فَكَبَّرَ في نَوَاحِي البَيْتِ وَخَرَجَ ولَمْ يُصَلِّ فيهِ. تابَعَهُ مَعْمَرٌ، عَنْ أَيُّوبَ. وَقالَ وُهَيْبٌ: حدَّثَنا أَيُّوبُ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ٣٩٨]

these (divination arrows)". Then the Prophet ﷺ entered the Ka'bah and said, "*Allāhu Akbar*" in all its directions and came out and did not offer any *Ṣalāt* (prayer) therein.

## (٥٠) بابُ دُخولِ النَّبِيِّ ﷺ مِنْ أَعْلَى مَكَّةَ

## (50) CHAPTER. The entrance of the Prophet ﷺ from the upper part of Makkah.

٤٢٨٩ - وقالَ اللَّيْثُ: حدَّثَني يُونُسُ: أَخْبَرَني نافِعٌ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ أَقْبَلَ يَوْمَ الفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلى رَاحِلَتِهِ مُرْدِفاً أُسامَةَ ابنَ زَيْدٍ وَمَعَه بلالٌ وَمَعَه عُثْمانُ بنُ طَلْحَةَ مِنَ الحَجَبَةِ حتَّى أَناخَ في المَسْجِدِ فأَمَرَهُ أَنْ يَأتِيَ بِمِفْتاحِ البَيْتِ فَدَخَلَ رَسُولُ اللهِ ﷺ وَمَعَه أُسامَةُ ابنُ زَيْدٍ وَبِلالٌ وَعُثْمانُ بنُ طَلْحَةَ فَمَكَثَ فِيهِ نَهاراً طَويلاً، ثُمَّ خَرَجَ فاسْتَبَقَ النَّاسُ فَكانَ عَبْدُ اللهِ بنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ فَوَجَدَ بلالاً وَرَاءَ البابِ قائماً فَسأَلَهُ: أَينَ صَلَّى رَسُولُ اللهِ ﷺ؟ فأَشارَ لَهُ إِلى المَكانِ الَّذِي صَلَّى فيهِ. قالَ عَبْدُ اللهِ: فَنَسِيتُ أَنْ أَسأَلَهُ: كَمْ صَلَّى مِنْ سَجْدَةٍ؟ [راجع: ٣٩٧]

**4289.** Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ entered Makkah through its upper part and he was riding his she-camel. Usāma bin Zaid was his Companion-rider behind him (on the same she-camel). In his company were Bilāl and 'Uthmān bin Ṭalḥa, who was one of the *Al-Hajabah* (who keep the key of the gate of the Ka'bah). When he made his she-camel kneel down in the Mosque (i.e., *Al-Masjid-al-Ḥarām*), he ordered him (i.e., 'Uthmān) to bring the key of the Ka'bah. Then Allāh's Messenger ﷺ entered the Ka'bah along with 'Usāma bin Zaid, Bilāl and 'Uthmān bin Ṭalḥa, and he stayed in it for a long period and then came out. The people rushed (to get in) and 'Abdullāh bin 'Umar was the first to enter and he found Bilāl standing behind the door. Ibn 'Umar asked Bilāl, "Where did Allāh's Messenger ﷺ offer the *Ṣalāt* (prayer)?" Bilāl showed him the place where he (ﷺ) had offered *Ṣalāt* (prayer). 'Abdullāh later on said, "I forgot to ask Bilāl how many prostrations (i.e., *Rak'a*) the Prophet ﷺ offered."

٤٢٩٠ - حدَّثَنا الهَيْثَمُ بنُ

**4290.** Narrated 'Āishah رَضِيَ اللهُ عَنْها: During the year of the Conquest (of

خارِجَةَ: حدَّثنا حَفْصُ بنُ مَيْسَرَةَ، عَنْ هشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ: أنَّ عائشَةَ رَضِيَ اللهُ عَنْها أخْبرَتْهُ أنَّ النَّبِيَّ ﷺ دَخَلَ عامَ الفَتْحِ منْ كَدَاءٍ التي بأعْلَى مَكَّةَ. تابَعَهُ أبو أُسامَةَ وَوُهَيْبٌ في كَدَاءٍ. [راجع: ١٥٧٧]

Makkah), the Prophet ﷺ entered Makkah through Kadā' which was at the upper part of Makkah.

**٤٢٩١** - حدَّثَنا عُبَيْدُ بنُ إسْماعِيلَ: حدَّثنا أبو أُسامَةَ، عَنْ هشامٍ، عَنْ أبيهِ: دَخَلَ النَّبيُّ ﷺ عامَ الفَتْحِ مِنْ أعْلى مَكَّةَ مِنْ كَدَاءٍ. [راجع: ١٥٧٧]

**4291.** Narrated Hishām's father: During the year of the Conquest (of Makkah), the Prophet ﷺ entered Makkah through its upper part through Kadā'.

## (٥١) بابٌ مَنْزِلِ النَّبِيِّ ﷺ يَوْمَ الفَتْحِ

## (51) CHAPTER. The encamping place of the Prophet ﷺ on the day of the Conquest (of Makkah).

**٤٢٩٢** - حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ عَمْرٍو، عَنِ ابنِ أبي لَيْلَى قالَ: ما أخْبَرَنا أحَدٌ أنَّهُ رَأى النَّبِيَّ ﷺ يُصَلِّي الضُّحَى غيرَ أُمِّ هانِئٍ، فإنَّها ذَكَرَتْ أنَّهُ يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ في بَيْتِها، ثُمَّ صَلَّى ثَمانَ رَكَعاتٍ. قالَتْ: لَمْ أرَهُ صَلَّى صَلاةً أخَفَّ مِنْهَا غيرَ أنَّهُ يُتِمُّ الرُّكُوعَ والسُّجُودَ. [راجع: ١١٠٣]

**4292.** Narrated Ibn Lailā: None informed us that he saw the Prophet ﷺ offering the *Ḍuḥā* (i.e., forenoon) *Ṣalāt* (prayer), except Umm Hānī, who mentioned that the Prophet ﷺ took a bath in her house on the day of the Conquest (of Makkah) and then offered an eight *Rak'a Ṣalāt* (prayer). She added, "I never saw the Prophet ﷺ offering a lighter *Ṣalāt* (prayer) than that *Ṣalāt* (prayer), but he was performing perfect bowings and prostrations."

## (٥٢) بابٌ:

## (52) CHAPTER.

**٤٢٩٣** - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أبي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ النَّبِيُّ ﷺ يَقُولُ في

**4293.** Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ used to say in his bowings and prostrations, "*Subḥānaka Allāhumma Rabbanā wa biḥamdika, Allāhumma ighfirlī* (Glorified be You, O Allāh, our Lord! All the praises are for You. O Allāh, forgive me)!"

رُكوعِهِ وسُجُودِهِ: «سُبْحانَكَ اللَّهُمَّ رَبَّنا وبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لي».

[راجع: ٧٩٤]

٤٢٩٤ - حدَّثَنَا أَبو النُّعْمانِ: حدَّثَنا أَبو عَوانَةَ، عَنْ أَبي بِشْرٍ، عَنْ سَعيدِ بنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ عُمَرُ يُدْخِلُني مَعَ أَشْياخِ بَدْرٍ فَقالَ بَعْضُهُمْ: لِمَ تُدْخِلُ هٰذَا الفَتى مَعَنا وَلَنا أَبْناءٌ مِثْلُهُ؟ فَقالَ: إِنَّهُ مِمَّنْ قَدْ عَلِمْتُمْ فَدَعاهُمْ ذاتَ يَوْمٍ وَدَعاني مَعَهُمْ. قالَ: وَما أُرِيتُهُ دَعاني يَوْمَئِذٍ إِلَّا لِيُرِيَهُمْ مِنِّي، فَقالَ: ما تَقُولُونَ في ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ۝٢﴾؟ حتَّى خَتَمَ السُّورَةَ، فَقالَ بَعْضُهُمْ: أُمِرْنا أَنْ نَحْمَدَ اللهَ ونَسْتَغْفِرَهُ إِذَا نُصِرْنا وَفُتِحَ عَلَيْنا. وَقالَ بَعْضُهُمْ: لا نَدري، وَ لَمْ يَقُلْ بَعْضُهُمْ شَيْئاً. فَقالَ لي: يا ابنَ عَبَّاسٍ، أَكَذاكَ تَقُولُ؟ قُلْتُ: لا، قالَ: فَما تَقولُ؟ قُلْتُ: هُوَ أَجَلُ رَسُولِ اللهِ ﷺ أَعْلَمَهُ اللهُ لَهُ ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١﴾ فَتْحُ مَكَّةَ فَذاكَ عَلامَةُ أَجَلِكَ ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُۥ كَانَ تَوَّابًۢا ۝٣﴾ قالَ عُمَرُ: ما أَعْلَمُ مِنْها إِلَّا ما تَعْلَمُ.

[راجع: ٣٦٢٧]

٤٢٩٥ - حدَّثَنا سَعِيدُ بنُ

**4294.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Umar used to make me sit with elderly men who had fought in the battle of Badr. Some of them said (to 'Umar), "Why do you allow this young man to sit with us, while we have sons of his age?" 'Umar said, "You know what a person he is." One day 'Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e., my knowledge). 'Umar asked them, "What do you say about (the *Sūrah*):

"When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah). And you see that the people enter Allāh's religion (Islām) in crowds." (V.110:1-3)

Some of them replied, "We are ordered to praise Allāh and repent to Him if we are helped and granted victory." Some said, "We do not know." Others kept quiet. 'Umar then said to me, "Do you say the same?" I said, "No." 'Umar said, "What do you say then?" I said, "This Verse indicates the approaching of the death of Allāh's Messenger ﷺ, of which Allāh informed him. When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the Conquest, i.e., the conquest of Makkah, that will be the sign (of your Prophet's) approaching death, so glorify the praises of your Lord and ask for His forgiveness. Verily, He is the One Who accepts the repentance and forgives." On that, 'Umar said, "I do not know about it anything other than what you know."

**4295.** Narrated Abū Shuraiḥ Al-'Adawī that he said to 'Amr bin Sa'īd while the latter

شُرَحْبِيلَ: حدَّثَنا اللَّيْثُ، عَنِ المَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ العَدَوِيِّ: أَنَّهُ قالَ لِعَمْرِو بنِ سَعِيدٍ وَهُوَ يَبْعَثُ البُعُوثَ إِلى مَكَّةَ: ائْذَنْ لي أيُّها الأميرُ أُحَدِّثْكَ قَوْلاً قامَ به رَسُولُ اللهِ ﷺ الغَدَ مِن يَوْمِ الفَتْحِ، سَمِعَتْهُ أُذُناي وَوَعاهُ قَلْبِي وأَبْصَرَتْهُ عَيْناي حِينَ تَكَلَّمَ بِهِ. أَنَّهُ حَمِدَ اللهَ وأَثْنَى عَلَيْهِ ثُمَّ قالَ: «إِنَّ مَكَّةَ حَرَّمَها اللهُ، ولَمْ يُحَرِّمْها النَّاسُ. لا يَحِلُّ لامْرِئٍ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ أَنْ يَسْفِكَ بِها دَماً وَلا يَعْضِدَ بِها شَجَراً، فإِنْ أَحَدٌ تَرَخَّصَ لِقِتالِ رَسُولِ اللهِ ﷺ فِيها فَقُولُوا لَهُ: إِنَّ اللهَ أَذِنَ لِرَسولِهِ ولَمْ يأذَنْ لَكُمْ، وإِنَّما أَذِنَ لَهُ فِيهِ ساعَةً مِنْ نَهارٍ وَقَدْ عادَتْ حُرْمَتُها اليَوْمَ كَحُرْمَتِها بالأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الغائِبَ». فَقِيلَ لأَبي شُرَيْحٍ: ماذَا قالَ لكَ عَمْرٌو؟ قالَ: قالَ: أَنا أَعْلَمُ بِذٰلِكَ مِنْكَ يا أَبا شُرَيْحٍ، إِنَّ الحَرَمَ لا يُعِيذُ عاصِياً وَلا فارًّا بِدَمٍ وَلا فارًّا بِخَرْبَةٍ.

قال أبو عبد الله: الخربة: البلية. [راجع: ١٠٤]

was sending troops in batches to Makkah, "O chief! Allow me to tell you a statement which Allāh's Messenger ﷺ said on the day following the conquest of Makkah. My two ears heard it and my heart comprehended it and my two eyes saw him when he said it. He (i.e., the Prophet ﷺ) praised Allāh and then said, 'Makkah has been made a sanctuary by Allāh and not by the people, so it is not lawful for a person, who believes in Allāh and the Last Day (i.e., a Muslim) to shed blood in it, or to cut its trees; and if someone asks the permission to fight in Makkah because Allāh's Messenger ﷺ was allowed to fight in it, say to him: Allāh permitted His Messenger ﷺ and did not allow you, and even he (i.e., the Messenger ﷺ) was allowed for a few hours on that day (of the Conquest), and today (now) its (Makkah's) sanctity is the same valid as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent.'"

Then Abū Shuraih was asked, "What did 'Amr say to you?" Abū Shuraih said, "He said, 'I knew that better than you, O Abū Shuraih! The *Haram* (i.e., Makkah) does not give refuge to a sinner or a fleeing murderer or a person running away after committing crimes.'"

[See Vol.1, *Hadīth* No.104]

**٤٢٩٦ - حدَّثَنا قُتَيْبَةُ**: حدَّثَنا لَيث، عَنْ يَزِيدَ بنِ أَبي حَبِيبٍ، عَنْ عَطاءِ بنِ أَبي رَباحٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أَنَّهُ سَمِعَ

**4296.** Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا that he heard Allāh's Messenger ﷺ saying in the year of the Conquest (of Makkah) while he was in Makkah, "Allāh and His Messenger ﷺ have made the selling of wine (i.e., alcoholic drinks) unlawful."

رَسُولَ اللهِ ﷺ يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ: «إِنَّ اللهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ». [راجع: ٢٢٣٦]

**(53) CHAPTER. The stay of the Prophet ﷺ in Makkah during the period of the Conquest (of Makkah).**

**(٥٣) بابُ مُقامِ النَّبِيِّ ﷺ بِمَكَّةَ زَمَنَ الفَتْحِ**

**4297.** Narrated Anas رَضِيَ اللهُ عَنْهُ: We stayed (in Makkah) for ten days along with the Prophet ﷺ ; and used to offer shortened *Ṣalāt* (prayer) [i.e., journey *Ṣalāt* (prayer)].

٤٢٩٧ - حدَّثَنا أبو نُعَيْمٍ: حدَّثَنا سُفْيانَ ح وَحدَّثَنا قَبِيصَةُ قالَ: حدَّثَنا سُفْيانُ، عَنْ يَحْيَى بنِ أَبِي إسحاقَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: أقمْنَا مَعَ النَّبِيِّ ﷺ عَشْراً نَقصُرُ الصَّلاةَ. [راجع: ١٠٨١]

**4298.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ stayed in Makkah for 19 days during which he prayed two *Rak'a* in each *Ṣalāt* (prayer).

٤٢٩٨ - حدَّثَنا عَبْدَانُ: أَخْبرَنا عَبْدُ اللهِ قالَ: أَخْبرَنا عاصِمٌ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أَقامَ النَّبِيُّ ﷺ بِمَكَّةَ تِسْعَةَ عَشَرَ يَوْماً يُصَلِّي رَكْعَتَينِ. [راجع: ١٠٨٠]

**4299.** Narrated 'Ikrima رَضِيَ اللهُ عَنْهُ: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "We stayed for 19 days with the Prophet ﷺ on a journey during which we used to offer shortened *Ṣalāt* (prayers)." Ibn 'Abbās added, "We offer the *Qaṣr Ṣalāt* (prayer) [i.e., shortened *Ṣalāt* (prayer)], if we stay up to 19 days as travellers, but if we stay longer, we offer complete *Ṣalāt* (prayer)."

٤٢٩٩ - حدَّثَنا أَحْمَدُ بن يُونُسَ: حدَّثَنا أَبو شِهابٍ، عَنْ عاصِمٍ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: أَقَمْنا مَعَ النَّبِيِّ ﷺ في سَفَرٍ تِسْعَ عَشْرَةَ نَقْصُرُ الصَّلاةَ. وَقالَ ابنُ عَبَّاسٍ: ونَحْنُ نَقْصُرُ ما بَيْنَنا وبَينَ تِسْعَ عَشْرَةَ فإذَا زِدْنا أَتْمَمْنا. [راجع: ١٠٨٠]

**(54) CHAPTER.**

**(٥٤) بابٌ:**

**4300.** Narrated 'Abdullāh bin Tha'laba bin Ṣu'air whose face was rubbed by the Prophet ﷺ during the year of the Conquest (of Makkah).

٤٣٠٠ - وَقالَ اللَّيْثُ: حدَّثَني يُونُس، عَنِ ابن شِهابٍ: أَخْبرَني عَبْدُ

اللهِ ابنُ ثَعْلَبَةَ ابن صُعَيْرٍ، وكانَ النَّبِيُّ ﷺ قَدْ مَسَحَ وَجْهَهُ عامَ الفَتْحِ.

[انظر: ٦٣٥٦]

**4301.** Narrated Az-Zuhrī: While we were in the company of Ibn Al-Musaiyab, Sunain Abī Jamīla informed us (a *Hadīth*). Abū Jamīla said that he lived during the lifetime of the Prophet ﷺ and that he had accompanied him (to Makkah) during the year of the Conquest (of Makkah).

**٤٣٠١ - حدَّثني** إبْراهِيمُ بنُ مُوسَى: أخْبرَنا هِشامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سُنَيْنٍ أبي جَمِيْلَةَ قالَ: أَخْبرَنا ونَحْن مَعَ ابنِ المُسَيَّبِ قالَ: وَزَعَمَ أبُو جميلَةَ أَنَّهُ أَدْرَكَ النَّبِيَّ ﷺ وخَرَجَ مَعَه عامَ الفَتْحِ.

**4302.** Narrated 'Amr bin Salama: We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, "What is wrong with the people? What is wrong with the people? Who is that man?" They would say, "That man claims that Allāh has sent him (as a Messenger), that he has been inspired Divinely, that Allāh has revealed to him such and such." I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest (i.e., mind). And the Arabs (other than Quraish) delayed their conversion to Islām till the Conquest (of Makkah). They used to say, "Leave him (i.e., Muhammad ﷺ) and his people Quraish; if he overpowers them, then he is a true Prophet." So, when Makkah was conquered, then every tribe rushed to embrace Islām, and my father hurried to embrace Islām before (the other members of) my tribe. When my father returned (from the Prophet ﷺ) to his tribe, he said, "By Allāh, I have come to you from the Prophet ﷺ for sure!" The Prophet ﷺ afterwards said to them, "Offer such and such *Salāt* (prayer) at such and such time, and when the time for the *Salāt* (prayer) becomes due, then one of you should pronounce the *Adhān* (for the *Salāt*), and

**٤٣٠٢ - حدَّثَنا** سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبي قلابَةَ، عَنْ عَمْرِو بنِ سَلَمَةَ قالَ: قالَ لي أَبو قلابَةَ: أَلا تَلْقاهُ فَتَسأَلَهُ؟ قالَ: فَلَقيتُهُ فَسأَلْتُهُ فَقالَ: كُنَّا بِمَا مَمَرِّ النَّاسِ وكانَ يَمُرُّ بنا الرُّكْبان فَنَسأَلُهُمْ: ما للنَّاسِ؟ ما للنَّاسِ؟ ما هٰذَا الرَّجُلُ؟ فَيَقولُونَ: يَزْعُمُ أنَّ اللهَ أَرْسَلَهُ، أَوْحَى إِلَيْهِ، أَوْحَى اللهُ بكَذَا. فَكُنْتُ أَحْفَظُ ذَاكَ الكَلامَ فكأَنَّما يُقَرُّ في صَدْري وكانَتِ العَرَبُ تَلَوَّمُ بإسْلامِهِمُ الفَتْحَ فَيَقولُونَ: اتركُوهُ وقَوْمَهُ فَإِنَّهُ إنْ ظَهَرَ عَلَيْهِمْ فَهُوَ نَبِيٌّ صادِقٌ. فَلَمَّا كانَتْ وَقْعَةُ أَهْلِ الفَتْحِ بادَرَ كُلُّ قَوْمٍ بإِسْلَامِهِمْ وَبَدَرَ أَبي قَوْمي بإسْلامِهِمْ فلَمَّا قَدِمَ قالَ: جِئْتُكُمْ وَاللهِ مِنْ عِنْدِ النَّبِيِّ ﷺ حَقًّا. فَقالَ: «صَلُّوا صَلاةَ كَذَا في حينِ كَذَا وَصَلُّوا صَلَاةَ كذا

في حينِ كذا. فإذَا حَضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآناً». فَنَظَروا فَلَمْ يَكُنْ أَحَدٌ أَكْثَرَ قُرْآناً مِنِّي لِمَا كُنْتُ أَتَلَقَّى مِنَ الرُّكْبانِ فَقَدَّمُوني بَيْنَ أَيْدِيهِمْ وأنا ابنُ سِتٍّ أَوْ سَبْعِ سِنِينَ وكانَت عَلَيَّ بُرْدَةٌ كُنْتُ إِذَا سَجَدْتُ تَقَلَّصَتْ عَنِّي، فَقالَتِ امْرَأَةٌ مِنَ الحَيِّ: أَلا تُغَطُّونَ عَنَّا اسْتَ قارِئِكُمْ؟ فاشْتَرَوْا فَقَطَعُوا لي قَمِيصاً فَمَا فَرِحْتُ بِشَيْءٍ فَرَحِي بِذلكَ القَمِيصِ.

let the one amongst you who knows the Qur'ān most should lead the *Ṣalāt* (prayer)." So they looked for such a person and found none who knew more of the Qur'ān than I because of the Qurānic Verses which I used to learn from the caravans. They therefore made me their *Imām* [to lead the *Ṣalāt* (prayer)] and at that time I was a boy of six or seven years, wearing a *Burda* (i.e., a black square garment) proved to be very short for me (and my body became partly exposed). A lady from the tribe said, "Won't you cover the buttocks of your reciter for us?" So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

٤٣٠٣ - حدَّثَنا عَبْدُ اللهِ بنِ مَسْلَمَةَ، عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ ابنِ الزُّبيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها عَنِ النَّبِيِّ ﷺ. وقالَ اللَّيْثُ: حدَّثَني يُونُسُ، عَنِ ابنِ شِهابٍ: حَدَّثَني عُرْوَةُ بنُ الزُّبَيرِ: أَنَّ عائِشَةَ قالَتْ: كانَ عُتْبَةُ بنُ أَبي وَقَّاصٍ عَهِدَ إلى أخِيهِ سَعْدٍ أَنْ يَقْبِضَ ابنَ وَلِيدَةِ زَمْعَةَ، وقالَ عُتْبَةُ: إِنَّهُ ابْني. فَلَمَّا قَدِمَ رَسُولُ اللهِ ﷺ مَكَّةَ في الفَتْحِ أَخَذَ سَعْدٌ ابنَ وَلِيدَةِ زَمْعَةَ فأَقْبَلَ بِهِ إلى النَّبِيِّ ﷺ وأَقْبَلَ مَعَهُ عَبْدُ ابنُ زَمْعَةَ، فَقالَ سَعْدُ بنُ أَبي وَقَّاصٍ: هٰذَا ابنُ أخي عَهِدَ إِلَيَّ أَنَّهُ ابْنُهُ، فَقالَ عَبْدُ بنُ زَمْعَةَ: يا رَسُولَ اللهِ، هٰذَا أَخي، هٰذَا ابنُ وليدةِ زَمْعَةَ

**4303.** Narrated 'Āishah رَضِيَ اللهُ عَنها: 'Utba bin Abī Waqqāṣ authorized his brother Sa'd to take the son of the slave-girl of Zam'a into his custody. 'Utba said (to him), "He is my son." When Allāh's Messenger ﷺ arrived in Makkah during the conquest (of Makkah), Sa'd bin Abī Waqqāṣ took the son of the slave-girl of Zam'a to the Prophet ﷺ. 'Abd bin Zam'a, too, came along with him. Sa'd said, "This is the son of my brother and the latter has informed me that he is his son." 'Abd bin Zam'a said, "O Allāh's Messenger! This is my brother who is the son of the slave-girl of Zam'a and was born on his (i.e., Zam'a's) bed." Allāh's Messenger ﷺ cast a glance at the son of the slave-girl of Zam'a and noticed that he, of all the people had the greatest resemblance to 'Utba bin Abī Waqqāṣ. Allāh's Messenger ﷺ then said (to 'Abd), "He is yours; he is your brother, O 'Abd bin Zam'a, as he was born on the bed (of your father)." (At the same time) Allāh's Messenger ﷺ said (to his wife Sauda), "O Sauda! Screen yourself from him (i.e., the son of the slave-girl),"(1) because of the

(1) (H. 4303) Sauda was the daughter of Zam'a and the wife of the Prophet ﷺ. The son=

وُلِدَ عَلى فِرَاشِهِ، فَنَظَرَ رَسُولُ اللهِ ﷺ إِلى ابنِ وَلِيدَةِ زَمْعَةَ فإِذَا أَشْبَهُ النَّاسِ بِعُتْبَةَ بن أبي وَقَّاصٍ. فَقالَ رَسُولُ اللهِ ﷺ: «هُوَ لكَ، هُوَ أَخُوكَ يا عَبْدُ بنَ زَمْعَةَ» مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلى فِرَاشِهِ. وَقالَ رَسُولُ اللهِ ﷺ: «احْتَجِبي مِنْهُ يا سَوْدَةُ»، لِمَا رأى مِنْ شَبَهِ عُتْبَةَ بن أَبي وَقَّاصٍ. قالَ ابنُ شِهابٍ: قالَتْ عائِشَةُ: قالَ رَسُولُ اللهِ ﷺ: «الوَلَدُ لِلفرَاشِ ولِلْعاهِرِ الحَجَرُ». وَقالَ ابنُ شِهابٍ وكانَ أبو هُرَيْرَةَ يَصيحُ بذٰلكَ. [راجع: ٢٠٥٣]

resemblance he noticed between him and 'Utba bin Abī Waqqāṣ. Allāh's Messenger ﷺ added, "The boy is for the bed (i.e., for the owner of the bed where he is born), and stone is for the adulterer."(1)

[Ibn Shihāb said, "Abū Hurairah used to say publicly that (i.e., the last statement of the Prophet ﷺ in the above *Ḥadīth* No.4303.")]

٤٣٠٤ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ: أخبرَنا عَبْدُ الله: أخبرَنا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخبرَني عُرْوَةُ بنُ الزُّبَيرِ أَنَّ امْرأةً سَرَقَتْ في عَهْدِ رَسُولِ الله ﷺ في غَزْوَةِ الفَتْحِ، فَفَزِعَ قَوْمُها إِلى أُسامَةَ بنِ زَيْدٍ يَسْتَشْفِعُونَهُ. قالَ عُرْوَةُ: فَلَمَّا كَلَّمَهُ أُسامَةُ فِيها تَلَوَّنَ وَجْهُ رَسُولِ اللهِ ﷺ فَقالَ: «أَتُكَلِّمُني في حَدٍّ مِنْ حُدُودِ اللهِ؟» قالَ أُسامَةُ: اسْتَغْفِرْ لي يا رَسُولَ اللهِ، فَلَمَّا كانَ العَشِيُّ قامَ رَسُولُ اللهِ خَطيباً فأَثْنَى عَلى اللهِ بِما هُوَ أَهْلُهُ ثُمَّ قالَ: «أَمَّا بَعْدُ فإِنَّما أَهْلَكَ النَّاسَ

**4304.** Narrated 'Urwa bin Az-Zubair: A lady committed theft during the lifetime of Allāh's Messenger ﷺ in the *Ghazwā* of *Al-Fatḥ* (i.e., the conquest of Makkah). Her folk went to Usāma bin Zaid to intercede for her (with the Prophet ﷺ). When Usāma interceded for her with Allāh's Messenger ﷺ, the colour of the face of Allāh's Messenger ﷺ changed and he said, "Do you intercede with me in a matter involving one of the legal punishments prescribed by Allāh?" Usāma said, "O Allāh's Messenger! Ask Allāh's Forgiveness for me." So in the afternoon, Allāh's Messenger ﷺ got up and addressed the people. He praised Allāh as He deserved and then said, "*Amma ba'du* (then after)! The nations before you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply

=of the slave-girl of Zam'a proved not to be the son of Zam'a and consequently not a relative to Sauda.

(1) (H. 4303) The adulterer is to be stoned to death (if he or she is a married one) according to Islāmic Law.

قَبْلَكُمْ أَنَّهُمْ كانُوا إِذَا سَرقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرقَ فِيهِمُ الضَّعِيفُ أَقامُوا عَلَيْهِ الحَدَّ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ فاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَها»، ثُمَّ أَمَرَ رَسُولُ اللهِ ﷺ بِتِلْكَ المَرأَةِ، فَقُطِعَتْ يَدُها، فَحَسُنَتْ تَوْبَتُها بَعْدَ ذٰلِكَ وتَزَوَّجَتْ. قالَتْ عائِشَةُ: فَكانَتْ تَأْتِيني بَعْدَ ذٰلِكَ فأَرْفَعُ حاجَتَها إِلى رَسُولِ اللهِ ﷺ. [راجع: ٢٦٤٨]

(Allāh's) Legal Punishment to him. By Him in Whose Hand Muḥammad's soul is, if Fāṭima, the daughter of Muḥammad stole, I would cut her hand." Then Allāh's Messenger ﷺ gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. 'Āishah said, "That lady used to visit me and I used to convey her demands to Allāh's Messenger ﷺ."

٤٣٠٥، ٤٣٠٦ - حدَّثَنا عَمْرُو بنُ خالِدٍ: حدَّثَنا زُهَيرٌ: حدَّثَنا عاصِمٌ، عَنْ أَبي عُثْمانَ: حدَّثَني مُجاشِعٌ قالَ: أَتَيْتُ النَّبِيَّ ﷺ بأَخي بَعْدَ الفَتْحِ فَقُلْتُ: يا رَسُولَ اللهِ، جِئْتُكَ بأَخي لِتُبايِعَهُ على الهِجْرَةِ، قالَ: «ذَهَبَ أَهْلُ الهِجْرَةِ بِمَا فِيها». فَقُلْتُ: عَلى أَيِّ شَيْءٍ تُبايِعُهُ؟ قالَ: «أُبايِعُهُ عَلى الإِسْلامِ والإِيمانِ والجِهادِ». فَلَقِيتُ معبداً بَعْدُ وكانَ أَكْبرَهُما، فَسأَلْتُهُ فَقالَ: صَدَقَ مُجَاشِعٌ. [راجع: ٢٩٦٢، ٢٩٦٣]

**4305, 4306.** Narrated Mujāshi': I took my brother to the Prophet ﷺ after the Conquest (of Makkah) and said, "O Allāh's Messenger! I have come to you with my brother so that you may take a *Bai'a* (pledge) from him for emigration."

The Prophet ﷺ said, "The people of emigration (i.e., those who emigrated to Al-Madīna before the Conquest) enjoyed the privileges of emigration (i.e., there is no need for emigration anymore)." I said to the Prophet ﷺ, "For what will you take his *Bai'a*?" The Prophet ﷺ said, "I will take his *Bai'a* for Islām, *'Īmān* (belief), and for *Jihād* (i.e., fighting in Allāh's Cause)".

٤٣٠٧، ٤٣٠٨ - حدَّثَنا مُحَمَّدُ بنُ أَبي بَكْرٍ: حدَّثَنا فُضَيْلُ بنُ سُلَيْمانَ: حدَّثَنا عاصِمٌ، عَنْ أَبي عُثْمانَ النَّهْدِيِّ، عَنْ مُجَاشِعِ بنِ مَسْعُودٍ: انْطَلَقْتُ بأَبي مَعْبَدٍ إِلى النَّبِيِّ

**4307, 4308.** Narrated Mujāshi' bin Mas'ūd: I took Abū Ma'bad to the Prophet ﷺ in order that he might give him the *Bai'a* (pledge) for emigration. The Prophet ﷺ said, "Emigration has gone along with its people,[1] but I take the *Bai'a* (pledge) from him (i.e., Abū Ma'bad) for Islām and *Jihād*."

(1) (H. 4307) Emigration is no longer required after the conquest of Makkah. Before that, emigration was rewardable, but it is not so after the conquest of Makkah.

ﷺ ليُبايعَهُ عَلى الهِجْرَةِ قالَ: «مَضَتِ الهِجْرَةُ لأَهْلِها، أُبايِعُهُ على الإِسْلامِ والجهادِ». فَلَقِيتُ أَبا مَعْبَدٍ فسأَلْتُهُ فَقالَ: صَدَقَ مُجاشِعٌ. وَقالَ خالدٌ، عَنْ أبي عُثْمانَ، عَنْ مُجاشِعٍ: إِنَّهُ جاءَ بِأَخيهِ مُجالِدٍ. [راجع: ٢٩٦٢، ٢٩٦٣]

**4309.** Narrated Mujāhid: I said to Ibn 'Umar رَضِيَ اللهُ عَنْهُما: "I want to emigrate to Sham." He said, "There is no emigration, but *Jihād* (for Allāh's Cause). Go and offer yourself for *Jihād*, and if you find an opportunity for *Jihād* (stay there) otherwise, come back."

**٤٣٠٩** - حدَّثني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ أَبي بِشْرٍ، عَنْ مُجاهِدٍ: قُلْتُ لابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: إِنِّي أُريدُ أَنْ أُهاجِرَ إِلى الشامِ. قالَ: لا هِجْرَةَ ولٰكِنْ جِهادٌ فانْطَلِقْ فاعْرِضْ نَفْسَكَ فإِنْ وَجَدْتَ شَيْئاً وَإِلَّا رَجَعْتَ. [راجع: ٣٨٩٩]

**4310.** In another narration Ibn 'Umar said, "There is no emigration today" or said, "after Allāh's Messenger," (and completed his statement as above.)

**٤٣١٠** - وَقالَ النَّضْرُ: أَخبرَنا شُعْبَةُ: أَخبرَنا أَبو بِشْرٍ: سَمِعْتُ مُجاهداً: قُلْتُ لابنِ عُمَرَ فَقالَ: لا هِجْرَةَ اليَوْمَ - أَوْ بَعْدَ رَسُولِ اللهِ ﷺ - مِثْلَهُ. [راجع: ٣٨٩٩]

**4311.** Narrated Mujāhid bin Jabr: 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما used to say, "There is no emigration after the Conquest (of Makkah)."

**٤٣١١** - حدَّثَنا إسحاقُ بنُ يَزيدَ: حدَّثَنا يَحْيى بنُ حَمْزَةَ قالَ: حدَّثَني أَبو عَمْرٍو الأَوزاعيُّ، عَنْ عَبْدَةَ بنِ أَبي لُبابَةَ، عَنْ مُجاهِدِ بنِ جَبرٍ: أَنَّ عَبْدَ اللهِ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما كانَ يَقولُ: لا هِجْرَةَ بَعْدَ الفَتْحِ. [راجع: ٣٨٩٩]

**4312.** Narrated 'Aṭā' bin Abī-Rabāḥ: 'Ubaid bin 'Umair and I visited 'Āishah,

**٤٣١٢** - حدَّثَنا إسحاقُ بنُ

يَزِيدَ: حدَّثنا يَحْيَى بنُ حَمْزَةَ: حدَّثني الأَوْزَاعِيُّ، عَنْ عطاء بن أبي رَباحٍ قالَ: زُرْتُ عائِشَةَ مَعَ عُبَيْدِ بن عُمَيرٍ فَسألَها عَنِ الهِجْرَةِ فَقالَتْ: لا هِجْرَةَ اليَوْمَ، كانَ المُؤْمِنُ يَفِرُّ أَحَدُهُمْ بِدِينِهِ إلى الله وَإلى رَسُوله ﷺ مَخافَةَ أَنْ يُفْتَنَ عَلَيْهِ فأَمَّا اليَوْمَ فَقَدْ أَظْهَرَ اللهُ الإسْلامَ فالمُؤْمِنُ يَعْبُدُ رَبَّهُ حَيْثُ شاءَ، ولٰكِنْ جِهادٌ وَنِيَّةٌ.

[راجع: ٣٠٨٠]

and he asked her about the emigration. She said, "There is no emigration today. A believer used to flee with his religion to Allāh and His Prophet ﷺ for fear that he might be put to trial as regards his religion. Today, Allāh has rendered Islām victorious; therefore a believer can worship his Lord (Allāh) wherever he wishes. But there is *Jihād* (for Allāh's Cause) and intentions."

[See Vol. 4, *Ḥadīth* No.2783, for its explanation]

٤٣١٣ - حدَّثنا إسحاقُ: حدَّثنا أَبو عاصِم، عَنِ ابن جُرَيْجٍ: أَخْبَرَني حَسَنُ ابنُ مُسْلِم، عَنْ مُجَاهِدٍ: أَنَّ رَسُولَ الله ﷺ قامَ يَوْمَ الفَتْحِ فَقالَ: «إنَّ اللهَ حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّمٰوَاتِ والأَرْضَ فَهِيَ حَرَامٌ بِحَرَامِ الله إلى يَوْمِ القِيامَةِ، لَمْ تَحِلَّ لأَحَدٍ قَبْلي وَلا تَحِلُّ لأَحَدٍ بَعْدي، وَلَمْ تَحْلِلْ لي قَطُّ إلَّا ساعَةً مِنَ الدَّهْرِ، لا يُنَفَّرُ صَيْدُها، وَلا يُعْضَدُ شَجَرُها، وَلا يُخْتَلى خَلاها، وَلا تَحِلُّ لُقَطَتُها إلَّا لِمُنْشِدٍ». فَقالَ العَبَّاسُ بنُ عَبْدِ المُطَّلِب: إلَّا الإذْخِرَ يا رَسُولَ الله، فإنَّهُ لا بُدَّ مِنْهُ للقَيْنِ والبُيُوتِ، فَسَكَتَ ثُمَّ قالَ: «إلَّا الإذْخِرَ فإنَّهُ حَلالٌ». وَعَنِ ابنِ جُرَيْجٍ: أَخْبَرَني عَبْدُ الكَرِيم، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ

**4313.** Narrated Mujāhid: Allāh's Messenger ﷺ got up on the day of the Conquest of Makkah and said, "Allāh has made Makkah a sanctuary since the day He created the heavens and the earth, and it will remain a sanctuary by virtue of the sanctity Allāh has bestowed on it till the Day of Resurrection. It (i.e., fighting in it) was not made lawful to anyone before me, nor will it be made lawful to anyone after me, and it was not made lawful for me except for a short period of time.(1) Its game should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted, nor its *Luqaṭa* (i.e., lost things) picked up except by one who makes a public announcement about it." Al-'Abbās bin 'Abdul-Muṭṭalib said, "O Allāh's Messenger! "Except the *Idhkhir*, as it is indispensible for blacksmiths and houses." On that, the Prophet ﷺ kept quiet and then said, "Except the *Idhkhir* as it is lawful to cut."

(1) (H. 4313) For the period between morning and mid-afternoon.

بِمِثْلِ هٰذَا أَوْ نَحْوِ هٰذَا. رَوَاهُ أَبو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ١٣٤٩]

**(55) CHAPTER. The Statement of Allāh تعالى: ("Truly, Allāh has given you victory on many battlefields), and on the day of Ḥunain (battle) when you rejoiced at your great number... (up to)... Oft-Forgiving, Most Merciful." (V.9:25-27).**

**(٥٥) بابُ قَوْلِ اللهِ تعالى: ﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ﴾ إلى قولِهِ: ﴿غَفُورٌ رَّحِيمٌ﴾** [التوبة: ٢٥-٢٧].

**4314.** Narrated Ismā'īl: I saw (a healed scar of) hit (blow) over the hand of Ibn Abī Aūfa who said, "I received that hit (blow) in the battle of Ḥunain in the company of the Prophet ﷺ." I asked, "Did you take part in the battle of Ḥunain?" He replied, "Yes (and in other battles) before it."

**٤٣١٤ - حدَّثنا** مُحَمَّدُ بنُ عَبْدِ اللهِ ابنِ نُمَيرٍ: حدَّثنا يَزِيدُ بنُ هارُونَ: أَخْبرَنا إسْماعِيلُ قالَ: رَأَيْتُ بِيَدِ ابنِ أَبي أَوْفَى ضَرْبَةً قالَ: ضُرِبتُها مَعَ النَّبِيِّ ﷺ يَوْمَ حُنَينٍ، قُلْتُ: شَهِدْتَ حُنَيْناً؟ قالَ: قَبْلَ ذٰلِكَ.

**4315.** Narrated Abū Isḥāq: I heard Al-Barā' narrating when a man came and said to him, "O Abū 'Umāra! Did you flee on the day (of the battle) of Ḥunain?" Al-Barā' replied, "I testify that the Prophet ﷺ did not flee, but the (new converts) hasty people ran (away) and the people of Hawāzin threw arrows at them." At that time, Abū Sufyān bin Al-Ḥārith was holding the white mule of the Prophet ﷺ by the head, and the Prophet ﷺ was saying, "I am the Prophet without a lie, I am the son of 'Abdul-Muṭṭalib."

**٤٣١٥ - حدَّثنا** مُحَمَّدُ بنُ كَثِيرٍ: أخبرَنا سُفْيانُ، عَنْ أَبي إسحاقَ قالَ: سَمِعْتُ البَرَاءَ جاءَهُ رَجُلٌ فَقالَ: يا أَبا عُمارَةَ، أَتَوَلَّيْتَ يَوْمَ حُنَينٍ؟ قالَ: أَمَّا أَنا فأَشْهَدُ على النَّبِيِّ ﷺ أَنَّهُ لَمْ يُوَلِّ. وَلٰكِنْ عَجِلَ سَرعانُ القَوْمِ فَرَشَقَتْهُمْ هَوازِنُ وأَبو سُفْيانَ بنُ الحارِثِ آخِذٌ برأسِ بَغْلَتِهِ البَيْضَاءِ يَقُولُ: «أَنا النَّبِيُّ لا كَذِبْ، أَنا ابنُ عَبْدِ المُطَّلِبْ». [راجع: ٢٨٦٤]

**4316.** Narrated Abū Isḥāq: Al-Barā' was asked while I was listening, "Did you flee (before the enemy) along with the Prophet ﷺ on the day of (the battle of) Ḥunain?" He replied, "As for the Prophet ﷺ, he did not (flee). The enemy were good archers and the Prophet ﷺ was saying, 'I am the Prophet without a lie, I am the son of 'Abdul-Muṭṭalib'."

**٤٣١٦ - حدَّثنا** أبو الوَلِيدِ: حدَّثنا شُعْبَةُ، عَنْ أَبي إسحاقَ: قِيلَ لِلْبَراءِ وأَنا أسمَعُ: أَوَلَّيْتُمْ مَعَ النَّبِيِّ ﷺ يَوْمَ حُنَينٍ؟ فَقالَ: أَمَّا النَّبِيُّ ﷺ فَلا، كانُوا رُماةً فَقالَ: «أَنا النَّبِيُّ لا كَذِبْ، أَنا ابنُ عَبْدِ المُطَّلِبْ». [راجع: ٢٨٦٤]

**4317.** Narrated Abū Isḥāq that he heard Al-Barā' narrating when a man from Qais (tribe) asked him, "Did you flee leaving Allāh's Messenger ﷺ on the day (of the battle) of Ḥunain?" Al-Barā' replied, "But Allāh's Messenger ﷺ did not flee. The people of Hawāzin were good archers, and when we attacked them, they fled. But rushing towards the booty, we were confronted by the arrows (of the enemy). I saw the Prophet ﷺ riding his white mule while Abū Sufyān was holding its reins, and the Prophet ﷺ was saying 'I am the Prophet without a lie.'" (Isrā'īl and Zuhair said, "The Prophet ﷺ dismounted from his mule.")

٤٣١٧ - حَدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبَةُ، عَنْ أَبي إسحَاقَ: سَمِعَ البَرَاءَ وسأَلَهُ رَجُلٌ مِنْ قَيْسٍ: أَفَرَرْتُم عَنْ رَسُولِ اللهِ ﷺ يَوْمَ حُنَينٍ؟ فَقالَ: لٰكِنَّ رَسُولَ اللهِ ﷺ لَمْ يَفِرَّ، كانَتْ هَوَازِنُ رُماةً وإنَّا لَمَّا حمَلْنا عَلَيْهِمُ انكَشَفُوا فأَكْبَبْنا عَلَى الغَنائِمِ فاسْتُقْبِلْنا بالسِّهامِ وَلَقَدْ رَأَيْتُ النَّبِيَّ ﷺ عَلى بَغْلَتِهِ البَيْضاءِ وإنَّ أَبا سُفْيانَ بنَ الحارِثِ آخِذٌ بزِمامِها وَهُوَ يَقولُ: «أَنا النَّبِيُّ لا كَذِبْ». قالَ إسْرَائيلُ وَزُهَيرٌ: نَزَلَ النَّبِيُّ ﷺ عَنْ بَغْلَتِهِ. [راجع: ٢٨٦٤]

**4318, 4319.** Narrated Marwān and Al-Miswar bin Makhrama: When the delegate of Hawāzin came to Allāh's Messenger ﷺ declaring their conversion to Islām and asked him to return their properties and captives, Allāh's Messenger ﷺ got up and said to them, "There is involved in this matter, the people whom you see with me, and the most beloved talk to me is the truth. So, choose one of two alternatives: Either the captives or the properties. I have been waiting for you (i.e., have not distributed the booty)." Allāh's Messenger ﷺ had delayed the distribution of their booty over ten nights after his return from Ṭā'if. So, when they came to know that Allāh's Messenger ﷺ was not going to return to them but one of the two, they said, "We prefer to have our captives." So, Allāh's Messenger ﷺ got up amongst the Muslims, and praising Allāh as He deserved then said, *Amma badu* (then after)! Your brothers have come to you with repentance and I see (it logical) to return

٤٣١٨، ٤٣١٩ - حدَّثنا سَعِيدُ بنُ عُفَيرٍ قال: حدَّثَني اللَّيث بنُ سَعدٍ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ ح. وحدَّثَني إسحَاقُ: حدَّثنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا ابنُ أخي ابنِ شِهابٍ: قالَ مُحَمَّدُ بنُ شِهابٍ: وَزَعَمَ عُرْوَةُ بنُ الزُّبَيرِ أَنَّ مَرْوَانَ والمِسْوَرَ بنَ مَخْرَمَةَ أَخْبَرَاهُ أَنَّ رَسُولَ اللهِ ﷺ قامَ حِينَ جاءَهُ وَفْدُ هَوَازِنَ مُسْلِمِينَ فَسأَلُوهُ أَنْ يَرُدَّ إلَيهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ فَقالَ لَهُمْ رَسُولُ اللهِ ﷺ: «مَعي مَنْ تَرَوْنَ، وأَحَبُّ الحَدِيثِ إلَيَّ أَصْدَقُهُ فاخْتارُوا إحْدَى الطَّائفتَينِ، إمَّا السَّبْيَ وإمَّا المَالَ. وَقَدْ كُنْتُ اسْتأنَيْتُ بكمْ». وكانَ أَنْظَرَهُمْ رَسُولُ

their captives. So, whoever of you likes to do that as a favour, then he can do it. And whoever of you likes to stick to his share till we give him from the very first booty which Allāh will give us, then he can do so." The people said, "We do that (i.e., return the captives) willingly as a favour, O Allāh's Messenger!" Allāh's Messenger ﷺ said, "We do not know which of you have agreed to it and which have not; so go back and let your chiefs forward us your decision." They went back and their chiefs spoke to them, and they (i.e., the chiefs) returned to Allāh's Messenger ﷺ and informed him that all of them had agreed (to give up their captives) with pleasure, and had given their permission (i.e., that the captives be returned to their people).

[The subnarrator said, "That is what has reached me about the captives of Hawāzin (tribe)."]

اللهِ ﷺ بِضْعَ عَشْرَةَ لَيْلَةً حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللهِ ﷺ غَيرُ رَادٍّ إِلَيْهِمْ إِلَّا إِحْدَى الطَّائِفَتَيْنِ قالُوا: فإِنَّا نَخْتارُ سَبْيَنا، فَقامَ رَسُولُ اللهِ ﷺ فِي المُسْلِمِينَ فأَثْنَى عَلى اللهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قالَ: «أَمَّا بَعْدُ، فإِنَّ إِخْوَانَكُمْ قَدْ جاؤُنا تائِبِينَ، وإِنِّي قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ. فَمَنْ أَحَبَّ مِنْكُمْ أنْ يُطَيِّبَ ذٰلكَ فَلْيَفْعَلْ، وَمَن أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ ما يُفِيءُ اللهُ عَلَيْنا فَلْيَفْعَلْ». فَقالَ النَّاسُ: قَدْ طَيَّبْنا ذٰلكَ يا رَسُولَ اللهِ. فَقالَ رَسُولُ اللهِ ﷺ: «إِنَّا لا نَدْرِي مَنْ أَذِنَ مِنْكُمْ في ذٰلكَ مِمَّنْ لمْ يأذَنْ، فارْجِعوا حتَّى يَرْفَعَ إِلَيْنا عُرَفاؤُكمْ أَمْرَكُمْ» فَرَجَعَ النَّاسُ فَكَلَّمَهُم عُرَفاؤهُمْ. ثُمَّ رَجَعُوا إِلى رَسُولِ اللهِ ﷺ فأَخْبرُوه أَنَّهُمْ قَدْ طَيَّبُوا وأَذِنُوا. هٰذَا الَّذِي بَلَغَنِي عَنْ سَبْيِ هَوَازِنَ. [راجع: ٢٣٠٧، ٢٣٠٨]

**4320.** Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When we returned from (the battle of) Ḥunain, 'Umar asked the Prophet ﷺ about a vow which he had made during the Pre-Islāmic Period of Ignorance that he would perform *I'tikāf*. The Prophet ﷺ ordered him to fulfil, his vow.

**٤٣٢٠ - حدَّثنا** أَبو النُّعْمانِ: حدَّثَنا حَمَّادُ بن زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نافِعٍ: أَنَّ عُمَرَ قالَ: يا رَسُولَ اللهِ ح. وَحدَّثَنِي مُحَمَّد بنُ مُقاتِلٍ: أَخْبرَنا عَبْدُ اللهِ: أَخْبرَنا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا قَفَلْنا مِنْ حُنَينٍ

سألَ عُمَرُ النَّبيَّ ﷺ عَنْ نَذْرٍ كانَ نَذَرَهُ في الجاهليَّةِ اعْتِكافٍ، فأمَرهُ النَّبيُّ ﷺ بِوَفائهِ.

وَقالَ بَعْضُهُمْ: حَمَّادٌ، عَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ.

وَرَوَاهُ جَرِيرُ بنُ حازِمٍ وحمَّادُ بنُ سَلَمَةَ، عَنْ أيُّوبَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ عَنِ النَّبيِّ ﷺ.

٤٣٢١ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبرَنا مالكٌ، عَنْ يَحْيَى بنِ سَعيدٍ، عَنْ عُمَرَ ابنِ كَثيرِ بنِ أفْلَحَ، عَنْ أبي مُحَمَّدٍ مَوْلى أبي قَتادَةَ، عَنْ أبي قَتادَةَ قالَ: خَرَجْنا مَعَ النَّبيِّ ﷺ عامَ حُنَيْنٍ، فَلَمَّا التَقَيْنا كانَتْ للمُسْلِمينَ جَوْلَةٌ فَرأيْتُ رَجُلاً مِنَ المُشْرِكينَ قَدْ عَلا رَجُلاً مِنَ المُسْلِمينَ فَضَرَبْتُهُ مِنْ وَرَائهِ عَلى حَبْلِ عاتِقِهِ بالسَّيْفِ فَقَطَعْتُ الدِّرْعَ. وأقْبَلَ عَلَيَّ فَضَمَّني ضَمَّةً وَجَدْتُ مِنْها رِيحَ المَوْتِ، ثُمَّ أدْرَكَهُ المَوْتُ فأرْسَلَني فَلَحِقْتُ عُمَرَ، فَقُلْتُ: ما بَالُ النَّاسِ؟ قالَ: أمْرُ اللهِ عَزَّ وَجَلَّ. ثُمَّ رَجَعُوا وَجَلَسَ النَّبيُّ ﷺ فَقالَ: «مَنْ قَتَلَ قَتِيلاً لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلَبُهُ»، فَقُلْتُ: مَنْ يَشْهَدُ لي؟ ثُمَّ جَلَسْتُ فَقالَ النَّبيُّ ﷺ مِثْلَهُ، قالَ: ثُمَّ قالَ النَّبيُّ ﷺ مِثْلَهُ، فَقُمْتُ فَقُلْتُ: مَنْ يَشْهَدُ لي؟

**4321.** Narrated Abū Qatāda: We set out along with the Prophet ﷺ during the year of (the battle of) Ḥunain, and when we faced the enemy, the Muslims (with the exception of the Prophet ﷺ and some of his Companions) retreated (before the enemy). I saw one of *Al-Mushrikūn* (pagans) overpowering one of the Muslims, so I struck the *Mushrik* (pagan) from behind his neck causing his armour to be cut off. The *Mushrik* (pagan) headed towards me and pressed me so forcibly that I felt as if I was dying. Then death took him over and he released me. Afterwards I followed 'Umar and said to him, "What is wrong with the people?"(1) He said, "The matter (or the decision) is with Allāh عزّ وجلّ." Then the Muslims returned (to the battle after the flight) and (after overcoming the enemy) the Prophet ﷺ sat and said, "Whoever had killed an infidel and has an evidence to this issue, will have the *Salb* (i.e., the belonging of the deceased e.g. clothes, arms, horses, etc.)." I (stood up) and said, "Who will be my witness?" and then sat down. Then the Prophet ﷺ repeated his question. Then the Prophet ﷺ said the same (for the third time). I got up and said, "Who will be my witness?" and then sat down. The Prophet ﷺ repeated

(1) (H. 4321) i.e., why have they fled?

the question again. So I got up. The Prophet ﷺ said, "What is the matter, O Abū Qatāda?" So, I narrated the whole story. A man said, "Abū Qatāda has spoken the truth, and the *Salb* [the belongings (spoils) of the deceased] is with me, so please compensate Abū Qatāda on my behalf." Abū Bakr said, "No! By Allāh, it will never happen that the Prophet ﷺ will leave a Lion of Allāh who fights for the sake of Allāh and His Messenger ﷺ and give his spoils to you." The Prophet ﷺ said, "Abū Bakr has spoken the truth. Give it (the spoils) back to him (O man)!" So, he gave it to me and I bought a garden in (the land of) Banū Salama with it (i.e., the spoils) and that was the first property I got after embracing Islām.

ثُمَّ جَلَسْتُ، قالَ: ثُمَّ قالَ النَّبِيُّ ﷺ مِثْلَهُ فَقُمْتُ فَقالَ: «ما لَكَ يا أبا قَتادَةَ؟» فأَخْبَرْتُهُ، فَقالَ رَجُلٌ: صَدَقَ وَسَلَبُهُ عِنْدِي فأَرْضِهِ مِنْهُ. فَقالَ أبو بَكْرٍ: لا ها اللهِ، إذاً لا يَعْمِدُ إلى أَسَدٍ مِنْ أُسْدِ اللهِ يُقاتِلُ عَنِ اللهِ وَرَسُولِهِ ﷺ فَيُعْطِيكَ سَلَبَهُ، فَقالَ النَّبِيُّ ﷺ: «صَدَقَ فَأَعْطِهِ»، فأَعْطانِيهِ فابْتَعْتُ بِهِ مَخْرَفاً في بَنِي سَلِمَةَ، فإنَّهُ لأَوَّلُ مالٍ تأَثَّلْتُهُ في الإِسْلامِ. [راجع: ٢١٠٠]

**4322.** Narrated Abū Qatāda: When it was the day of (the battle of) Ḥunain, I saw a Muslim man fighting with one of *Al-Mushrikūn* (pagan) and another *Mushrik* (pagan) was hiding himself behind the Muslim in order to kill him. So I hurried towards the *Mushrik* (pagan) who was hiding behind the Muslim to kill him, and he raised his hand to hit me, but I hit his hand and cut it off. That man got hold of me and pressed me so hard that I was afraid (that I would die), then he knelt down and his grip became loose and I pushed him and killed him. The Muslims (except the Prophet ﷺ and some of his Companions) started fleeing and I too, fled with them. Suddenly I met 'Umar bin Al-Khaṭṭāb amongst the people and I asked him, "What is wrong with the people?" He said, "The matter (or the decision) is with Allāh." Then the people returned to Allāh's Messenger ﷺ (after defeating the enemy). Allāh's Messenger ﷺ said, "Whoever produces a proof that he has killed an infidel, will have the spoils of the killed

**٤٣٢٢** - وَقالَ اللَّيْثُ: حدَّثَني يَحْيَى ابنُ سَعِيدٍ، عَنْ عُمَرَ بنِ كَثِيرِ بنِ أَفْلَحَ، عنْ أبي مُحَمَّدٍ مَوْلَى أبي قَتادَةَ أنَّ أبا قَتادَةَ قالَ: لَمَّا كانَ يَوْمُ حُنَينٍ نَظَرْتُ إلى رَجُلٍ مِنَ المُسْلِمِينَ يُقاتِلُ رَجُلاً مِنَ المُشْرِكِينَ وآخَرُ مِنَ المُشْرِكِينَ يَخْتِلُهُ مِنْ وَرائِهِ لِيَقْتُلَهُ، فأَسْرَعْتُ إلى الَّذِي يَخْتِلُهُ فَرَفَعَ يَدَهُ لِيَضْرِبَنِي وأَضْرِبُ يَدَهُ فَقَطَعْتُها، ثُمَّ أَخَذَنِي فَضَمَّنِي ضَمّاً شَدِيداً حتَّى تَخَوَّفْتُ ثُمَّ بَرَكَ فَتَحَلَّلَ وَدَفَعْتُهُ ثُمَّ قَتَلْتُهُ وانهَزَمَ المُسْلِمونَ وانهَزَمْتُ مَعَهُمْ، فإذَا بِعُمَرَ بنِ الخَطَّابِ في النَّاسِ، فَقُلْتُ لهُ: ما شأنُ النَّاسِ؟ قالَ: أَمْرُ اللهِ. ثُمَّ تَراجَعَ النَّاسُ إلى رَسُولِ اللهِ ﷺ، فَقالَ رَسُولُ اللهِ ﷺ:

man." So, I got up to look for an evidence to prove that I had killed an infidel, but I could not find anyone to bear witness for me, so I sat down. Then it came to my mind (that I should speak of it) and I mentioned the case to Allāh's Messenger ﷺ. A man from the persons who were sitting with him (i.e., the Prophet ﷺ), said, "The arms of the deceased one whom he (i.e., Abū Qatāda) has mentioned, are with me, so please compensate him for it (i.e., the spoils). Abū Bakr said, "No, Allāh's Messenger ﷺ will not give it (i.e., the spoils) to a weak humble person from Quraish and leave one of Allāh's Lions who fights on behalf of Allāh and His Messenger ﷺ." Allāh's Messenger ﷺ then got up and gave that (spoils) to me, and I bought with it a garden, which was the first property I got after embracing Islām.

### (56) CHAPTER. The *Ghazwā* of Auṭās.

**4323.** Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ had finished from the battle of Ḥunain, he sent Abū 'Āmir as the head of an army to Auṭās. He (i.e., Abū 'Āmir) met (in a combat against) Duraid bin Aṣ-Ṣimma and Duraid was killed and Allāh defeated his companions. The Prophet ﷺ sent me with Abū 'Āmir. Abū 'Āmir was shot at his knee with an arrow which a man from Jusham had shot and the arrow got fixed into his knee. I went to him and said, "O Uncle! Who shot you?" He pointed me out (that man) saying, "That is the man who shot me (with an arrow)." So, I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, "Won't you be ashamed? Won't you stop?" So that person stopped, and we exchanged two hits with the swords and I killed him. Then I said to Abū 'Āmir, "Allāh has killed your assailant." He said, "Take out

«مَنْ أَقامَ بَيِّنَةً عَلى قَتِيلٍ قَتَلَهُ فَلَهُ سَلَبُهُ»، فَقُمْتُ لأَلْتَمِسَ بَيِّنَةً عَلى قَتِيلِي فَلَمْ أَرَ أَحَداً يَشْهَدُ لِي فَجَلَسْتُ. ثُمَّ بَدا لِي فَذَكَرْتُ أَمْرَهُ لِرَسُولِ اللهِ ﷺ فَقالَ رَجُلٌ مِنْ جُلَسائِهِ: سِلاحُ هٰذَا القَتِيلِ الَّذِي يَذْكُرُ عِنْدِي فَأَرْضِهِ مِنْهُ، فَقالَ أَبو بَكْرٍ: كَلَّا لا يُعْطِهِ أُصَيْبِغَ مِنْ قُرَيْشٍ وَيَدَعَ أَسَداً مِنْ أُسْدِ اللهِ يُقاتِلُ عَنِ اللهِ وَرَسُولِهِ ﷺ، قالَ: فَقامَ رَسُولُ اللهِ ﷺ فَأَدَّاهُ إِلَيَّ فاشْتَرَيْتُ مِنْهُ خِرَافاً فَكانَ أَوَّلَ مالٍ تَأَثَّلْتُهُ فِي الإِسْلامِ.

[راجع: ٢١٠٠]

### (٥٦) بابُ غَزْوَةِ أَوْطاس

**٤٣٢٣** - حَدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حَدَّثَنا أَبو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا فَرَغَ النَّبِيُّ ﷺ مِنْ حُنَيْنٍ بَعَثَ أَبا عامِرٍ عَلى جَيْشٍ إِلى أَوْطاسٍ فَلَقِيَ دُرَيْدَ بنَ الصِّمَّةِ فَقُتِلَ دُرَيْدٌ وَهَزَمَ اللهُ أَصْحابَهُ. قالَ أَبو مُوسَى: وَبَعَثَنِي مَعَ أَبي عامِرٍ فَرُمِيَ أَبو عامِرٍ في رُكْبَتِهِ، رَماهُ جُشَمِيٌّ بِسَهْمٍ فَأَثْبَتَهُ في رُكْبَتِهِ فانْتَهَيْتُ إِلَيْهِ فَقُلْتُ: يا عَمِّ! مَنْ رَماكَ؟ فأَشارَ إِلى أَبي مُوسَى فَقالَ: ذاكَ قاتِلِي الَّذِي رَمانِي، فَقَصَدْتُ لَهُ فَلَحِقْتُهُ، فَلَمَّا رَآنِي وَلَّى فاتَّبَعْتُهُ

this arrow." So I removed it, and water oozed out of the wound. He then said, "O son of my brother! Convey my compliments to the Prophet ﷺ and request him to ask Allāh's Forgiveness for me." Abū 'Āmir made me his successor in commanding the people (i.e., troops). He survived for a short while and then died. (Later), I returned and entered upon the Prophet ﷺ at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet ﷺ about our and Abū 'Āmir's news and that he (Abū 'Āmir) had said: "Tell him (the Prophet ﷺ) to ask for Allāh's Forgiveness for me (Abū 'Āmir)." The Prophet ﷺ asked for water, performed ablution and then raised his hands, saying, "O Allāh! Forgive 'Ubaid Abū 'Āmir." At that time I saw the whiteness of the Prophet's armpits. The Prophet ﷺ then said, "O Allāh, make him (i.e., Abū 'Āmir) on the Day of Resurrection, superior to many of Your human creatures." I said, "Will you ask Allāh's Forgiveness for me?" (On that) the Prophet ﷺ said, "O Allāh, forgive the sins of 'Abdullāh bin Qais (the name of Abū Mūsa Al-Ash'arī) and admit him to a nice entrance (i.e., Paradise) on the Day of Resurrection." [Abū Burda said, "One of the invocations was for Abū 'Āmir and the other was for Abū Mūsa (i.e., 'Abdullāh bin Qais)."]

وَجَعَلْتُ أَقُولُ لَهُ: أَلا تَسْتَحِي؟ أَلا تَثْبُتُ؟ فَكَفَّ فَاخْتَلَفْنا ضَرْبَتَيْنِ بِالسَّيْفِ فَقَتَلْتُهُ، ثُمَّ قُلْتُ لأَبِي عامِرٍ: قَتَلَ اللهُ صاحِبَكَ، قالَ: فانْزِعْ هٰذا السَّهْمَ، فَنَزَعْتُهُ فَنَزَا مِنْهُ الماءُ، قالَ: يا ابنَ أَخي، أَقْرِئِ النَّبِيَّ السَّلامَ وَقُلْ لَهُ: اسْتَغْفِرْ لي. وَاسْتَخْلَفَنِي أَبو عامِرٍ عَلى النَّاسِ فَمَكَثَ يَسِيراً ثُمَّ ماتَ. فَرَجَعْتُ فَدَخَلْتُ عَلى النَّبِيِّ ﷺ في بَيْتِهِ عَلى سَرِيرٍ مُرْمَلٍ وَعَلَيْهِ فِراشٌ قَدْ أَثَّرَ رِمالُ السَّرِيرِ بِظَهْرِهِ وَجَنْبَيْهِ، فَأَخْبَرْتُهُ بِخَبَرِنا وَخَبَرِ أَبي عامِرٍ وَقالَ: قُلْ لَهُ: اسْتَغْفِرْ لي، فَدَعا بِماءٍ فَتَوَضَّأَ ثُمَّ رَفَعَ يَدَيْهِ فَقالَ: «اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ أَبي عامِرٍ»، وَرَأَيْتُ بَياضَ إِبطَيْهِ. ثُمَّ قالَ: «اللَّهُمَّ اجْعَلْهُ يَوْمَ القِيامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ». فَقُلْتُ: وَلِيَ فاسْتَغْفِرْ، فَقالَ: «اللَّهُمَّ اغْفِرْ لِعَبْدِ اللهِ ابنِ قَيْسٍ ذَنْبَهُ، وأَدْخِلْهُ يَوْمَ القِيامَةِ مُدْخَلاً كَرِيماً». قالَ أَبو بُرْدَةَ: إِحْداهُما لأَبي عامِرٍ والأُخْرَى لأَبي مُوسَى.

[راجع: ٢٨٨٤]

**(57) CHAPTER. The *Ghazwa* of Aṭ-Ṭā'if was in the month of Shawwāl, during the 8th year (of *Al-Hijrah*)**

**(٥٧) بابُ غَزْوَةِ الطَّائِفِ في شَوَّالٍ سَنَةَ ثَمانٍ،**

Mūsā bin 'Uqba said so.

قالَهُ مُوسَى بنُ عُقْبَةَ.

**4324.** Narrated Umm Salama رَضِيَ اللهُ عَنها: The Prophet ﷺ came to me while there was an effeminate man sitting with me, and I

**٤٣٢٤** - حَدَّثَنا الحُمَيْدِيُّ: سَمِعَ سُفْيانَ: حَدَّثَنا هِشامٌ، عَنْ أَبِيهِ، عَنْ

heard him (i.e., the effeminate man) saying to 'Abdullāh bin Abī Umaiyya, "O 'Abdullāh! See if Allāh should make you conquer Aṭ-Ṭā'if tomorrow, then take the daughter of Ghailān (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back."(1) The Prophet ﷺ then said, "These (effeminate men) should never enter upon you (O women!)."

Ibn Juraij said, "That effeminate man was called *Hīt*." Narrated Hishām, the above narration and added, that at that time, the Prophet ﷺ was besieging Aṭ-Ṭā'if.

زَيْنَبَ ابنَةِ أبي سَلَمَةَ، عَنْ أُمِّها أُمِّ سَلَمَةَ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَعِنْدِي مُخَنَّثٌ فَسَمِعْتُهُ يَقُولُ لِعَبْدِ اللهِ بنِ أبي أُمَيَّةَ: يا عَبْدَ اللهِ، أَرأيْتَ إنْ فَتَحَ اللهُ عَلَيْكُمُ الطَّائِفَ غَداً فَعَلَيْكَ بِابْنَةِ غَيْلانَ فإنَّها تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمانٍ. فَقالَ النَّبِيُّ ﷺ: «لا يَدْخُلَنَّ هٰؤُلاءِ عَلَيْكُنَّ».

قالَ ابنُ عُيَيْنَةَ: وَقالَ ابنُ جُرَيْجٍ: المُخَنَّثُ: هِيتٌ.

حدَّثَنا مَحْمودٌ: حدَّثَنا أبو أُسامَةَ، عَنْ هِشامٍ بِهٰذا وَزادَ: وَهُوَ مُحَاصِرٌ الطَّائِفَ يَوْمَئِذٍ. [انظر: ٥٢٣٥، ٥٨٨٧]

**4325.** Narrated 'Abdullāh bin 'Umar(2) رَضِيَ اللهُ عَنْهُما: When Allāh's Messenger ﷺ besieged Aṭ-Ṭā'if and could not conquer its people, he said, "We will return (to Al-Madīna) if Allāh will." That distressed the Companions (of the Prophet ﷺ) and they said, "Shall we go away without conquering it (i.e., the fort of Aṭ-Ṭā'if)?" Once the Prophet ﷺ said, "Let us return." Then the Prophet ﷺ said (to them), "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet ﷺ said, "We will return (to Al-Madīna) tomorrow if Allāh will." That delighted them, whereupon the Prophet ﷺ smiled. The subnarrator, Sufyān said once, "(The Prophet ﷺ) smiled."

**٤٣٢٥** - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ أَبي العَبَّاسِ الشَّاعِرِ الأَعْمَى، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ: لَمَّا حاصَرَ رَسُولُ اللهِ ﷺ الطَّائِفَ فَلَمْ يَنَلْ مِنْهُمْ شَيْئاً، قالَ: «إنَّا قافِلونَ إنْ شاءَ اللهُ»، فَثَقُلَ عَلَيْهِمْ وَقالُوا: نَذْهَبُ وَلا نَفْتَحُهُ؟ وَقالَ مَرَّةً: «نَقْفُلُ»، فَقالَ: «اغْدُوا عَلى القِتالِ»، فَغَدَوْا فأَصابَهُمْ جِراحٌ فَقالَ: «إنَّا قافِلُونَ غَداً إنْ شاءَ اللهُ» فأَعْجَبَهُمْ، فَضَحِكَ النَّبِيُّ ﷺ. وَقالَ سُفْيانُ مَرَّةً: فَتَبَسَّمَ. قالَ: قالَ الحُمَيْدِيُّ: حدَّثَنا سُفْيانُ الخَبَرَ كُلَّهُ. [انظر: ٦٠٨٦، ٧٤٨٠]

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(1) (H. 4324) When she turns her back, the ends of the four folds appear on both sides, and that is what is meant by the eight folds at her back.

(2) (H. 4325) *Fatḥ Al-Bārī* quoted that the narrator was 'Abdullāh bin 'Umar.

٤٣٢٦، ٤٣٢٧ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ عاصِمٍ قالَ: سَمِعْتُ أَبا عُثمان قالَ: سَمِعْتُ سَعْداً وَهُوَ أَوَّلُ مَنْ رَمى بِسَهْمٍ في سَبيلِ اللهِ وأبا بَكْرَةَ، وكانَ تَسَوَّرَ حِصْنَ الطَّائفِ في أُناسٍ فَجاءَ إلى النَّبِيِّ ﷺ، فَقالا: سَمِعْنا النَّبِيَّ ﷺ يَقولُ: «مَنِ ادَّعَى إلى غَيرِ أَبيهِ وَهُوَ يَعْلَمُ فالجَنَّةُ عَلَيْهِ حَرامٌ» وَقالَ هِشامٌ: وأخْبرنا مَعْمَرٌ، عَنْ عاصِمٍ، عَنْ أبي العالِيَةِ أَوْ أَبي عُثمانَ النَّهْدِيِّ قالَ: سَمِعْتُ سَعْداً وأبا بَكْرَةَ عَنِ النَّبِيِّ ﷺ، قالَ عاصِمٌ: قُلْتُ: لَقَدْ شَهِدَ عِنْدَكَ رَجُلانِ حَسْبُكَ بِهِما، قالَ: أَجَلْ، أَمَّا أَحَدُهُما فأَوَّلُ مَنْ رَمى بِسَهْمٍ في سَبيلِ اللهِ، وأَمَّا الآخَرُ فَنزَلَ إلى النَّبِيِّ ﷺ ثالِثَ ثَلاثَةٍ وَعِشْرينَ مِنَ الطَّائِفِ. [انظر: ٦٧٦٦، ٦٧٦٧]

**4326, 4327.** Narrated Abū 'Uthmān رَضِيَ اللهُ عَنْهُ: I heard from Sa'd, (the first man who has thrown an arrow in Allāh's Cause), and from Abū Bakra (who jumped over the wall of Aṭ-Ṭā'if Fort along with a few persons and came to the Prophet ﷺ). They both said, "We heard the Prophet ﷺ saying, 'If somebody claims to be the son of somebody other than his father knowingly, he will be forbidden to (enter) Paradise (i.e., Paradise will be illegal for him i.e., he will not enter Paradise).'"

Narrated Ma'mar from 'Āṣim from Abū Al-'Ālīya or Abū 'Uthmān An-Nahdī who said, "I heard Sa'd and Abū Bakra narrating on the authority of the Prophet ﷺ. 'Āṣim said, "I said (to him), 'The most trustworthy persons have narrated that to you.' He said, 'Yes, one of them was the first to throw an arrow in Allāh's Cause and the other came to the Prophet ﷺ in a group as the third of the twenty-three persons from Aṭ-Ṭā'if'."

٤٣٢٨ - حدَّثَنا مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أبو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ وَهُوَ نازِلٌ بالجِعْرَانَةِ بَيْنَ مَكَّةَ والمَدينَةِ وَمَعَهُ بِلالٌ، فأتى النَّبِيَّ ﷺ أَعْرَابِيٌّ فَقالَ: أَلا تُنْجِزُ لي ما وَعَدْتَني؟ فَقالَ لَهُ: «أَبْشِرْ»، فَقالَ: قَدْ أَكْثَرْتَ عَلَيَّ مِنْ «أَبْشِرْ». فأَقْبَلَ

**4328.** Narrated Abū Burda: Abū Mūsa رَضِيَ اللهُ عَنْهُ said: I was with the Prophet ﷺ when he was encamping at Al-Ji'rāna (a place) between Makkah and Al-Madīna and Bilāl was with him. A bedouin came to the Prophet ﷺ and said, "Won't you fulfil what you have promised me?" The Prophet ﷺ said, "Rejoice (at what I will do for you)." The bedouin said, "(You have said to me) 'Rejoice,' too often." Then the Prophet ﷺ turned to me (i.e., Abū Mūsa) and Bilāl in an angry mood and said, "The bedouin has refused the good tidings, so you both accept them." Bilāl and I said, "We accept them."

عَلى أبي مُوسَى وبلالٍ كَهَيْئَةِ الغَضْبانِ، فقالَ: «رَدَّ البُشْرَى فَاقْبَلا أَنْتُما»، قالا: قَبِلْنا. ثُمَّ دَعا بِقَدَحٍ فِيهِ ماءٌ فغَسَلَ يَدَيْهِ وَوَجْهَهُ فيهِ وَمَجَّ فيهِ ثُمَّ قالَ: «اشْرَبا مِنْهُ، وأَفْرِغا عَلى وُجُوهِكُما ونُحورِكما وأَبْشِرا»، فأخَذا القَدَحَ ففَعَلا فَنادَتْ أُمُّ سَلَمَةَ مِنْ وَرَاءِ السِّترِ أَنْ أَفْضِلا لأُمِّكُما، فأَفْضَلا لها منْهُ طائفَةً. [راجع: ١٨٨]

Then the Prophet ﷺ asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), "Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings." So they both took the drinking bowl and did as instructed. Umm Salama called from behind a screen, "Keep something (of the water) for your mother." So they left some of it for her.

**٤٣٢٩** - حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا إسْمَاعيلُ: حدَّثَنا ابنُ جُرَيْجٍ أَخْبرَني عَطاءٌ: أَنَّ صَفْوَانَ بنَ يَعْلَى بنِ أُمَيَّةَ أَخْبرَهُ أَنَّ يَعْلَى كانَ يَقُولُ: لَيْتَنِي أَرَى رَسُولَ اللهِ ﷺ حينَ يُنْزَلُ عَلَيْهِ. قالَ: فَبَيْنا النَّبيُّ ﷺ بالجِعْرَانَةِ وَعَلَيْهِ ثَوْبٌ قَدْ أُظِلَّ بِهِ مَعَهُ فِيهِ ناسٌ مِنْ أَصحَابِهِ إذْ جاءَهُ أَعْرَابيٌّ عَلَيْهِ جُبَّةٌ مُتَضَمِّخٌ بِطِيبٍ فَقالَ: يا رَسُولَ اللهِ، كَيْفَ تَرَى في رَجُلٍ أَحْرَمَ بعُمْرةٍ في جُبَّةٍ بَعْدَما تَضَمَّخَ بالطِّيبِ؟ فأَشارَ عُمَرُ إلى يَعْلى بيَدِهِ أَنْ تعالَ. فَجاءَ يَعْلى فأَدْخَلَ رأسَهُ فإذَا النَّبيُّ ﷺ مُحْمَرُّ الوَجْهِ يَغِطُّ كَذٰلكَ ساعَةً ثُمَّ سُرِّيَ عَنْهُ فَقالَ: «أَيْنَ الذي يسألُني عَنِ العُمْرَةِ آنفاً»، فالتُمسَ الرَّجُلُ فأُتِيَ بِهِ فَقالَ: «أَمَّا الطِّيبُ الذي بكَ فاغْسِلْهُ ثَلاثَ مَرَّاتٍ، وأَمَّا الجُبَّةُ فانْزِعْها. ثُمَّ اصْنَعْ في عُمْرَتِكَ

**4329.** Narrated Ṣafwān bin Ya'lā bin Umaiyya: Ya'lā used to say, "I wish I could see Allāh's Messenger ﷺ at the time when he is being inspired Divinely." Ya'lā added "While the Prophet ﷺ was at Al-Ji'rāna, shaded with a sheet of cloth (in the form of a tent) and there were staying with him, some of his Companions under it, suddenly there came to him a bedouin wearing a cloak scented with perfume. He said, "O Allāh's Messenger! What is your opinion regarding a man who assumes the state of *Iḥrām* for *'Umra* wearing a cloak after applying perfume to his body?" 'Umar signalled with his hand to Ya'lā to come (near). Ya'lā came and put his head (underneath that cloth sheet) and saw the Prophet ﷺ in a state of having a red face, and when that state (of the Prophet ﷺ) was over, he said, "Where is he who has asked me about the *'Umra*?" The man was looked for and brought to the Prophet ﷺ. The Prophet ﷺ said (to him), "As for the perfume you have applied to your body, wash it (off your body) thrice, and take off your cloak, and then do in your *'Umra* the same ceremonies as you do in your *Ḥajj*."

كَمَا تَصْنَعُ فِي حَجِّكَ». [راجع: ١٥٣٦]

**٤٣٣٠** - حَدَّثَنَا مُوسَى بنُ إسْمَاعيلَ: حدَّثنا وُهَيْبٌ، حدَّثنا عَمْرو ابنُ يَحْيَى، عَنْ عَبَّادِ بنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بنِ زَيْدِ بنِ عاصِمٍ قالَ: لمَّا أفاءَ اللهُ عَلى رَسُولِهِ ﷺ يَوْمَ حُنَيْنٍ قَسَمَ في النَّاسِ في المُؤَلَّفَةِ قُلُوبُهُمْ ولَمْ يُعْطِ الأنْصارَ شَيْئاً فَكأنَّهُمْ وَجَدُوا إذْ لَمْ يُصِبْهُمْ ما أصَابَ النَّاسَ فخَطَبَهُمْ فَقالَ: «يا مَعْشَرَ الأنْصارِ ألَمْ أجِدْكُمْ ضُلَّالاً فَهَداكُمُ اللهُ بي؟ وكُنْتُمْ مُتَفَرِّقِينَ فألَّفَكُمُ اللهُ بي، وكُنْتُم عالَةً فأغْناكُمُ اللهُ بي؟» كُلَّما قالَ شَيْئاً قالُوا: اللهُ وَرَسُولُهُ أمَنُّ. قالَ: «ما يَمْنَعُكُمْ أنْ تُجيبُوا رَسُولَ اللهِ ﷺ؟» قالَ: كُلَّما قالَ شَيْئاً قالُوا: اللهُ ورَسُولُهُ أمَنُّ. قالَ: «لَوْ شِئْتُمْ قُلْتُمْ جِئْتَنا كَذَا وكَذَا. ألَا تَرْضَوْنَ أنْ يَذْهَبَ النَّاسُ بالشَّاةِ والبَعِيرِ وتَذْهَبُونَ بالنَّبيِّ ﷺ إلى رِحالِكُمْ؟ لَولا الهِجْرَةُ لَكُنْت امرأً مِنَ الأنْصارِ، ولَوْ سَلَكَ النَّاسُ وَادِياً وشِعْباً لَسَلَكْتُ وَادِيَ الأنْصارِ وشِعْبَها. الأنْصارُ شِعارٌ والنَّاسُ دِثارٌ. إنَّكُمْ سَتَلْقَوْنَ بَعْدي أَثَرَةً فاصْبِرُوا حتَّى تَلْقَوْني عَلى الحَوْضِ». [انظر: ٧٢٤٥]

**4330.** Narrated 'Abdullāh bin Zaid bin 'Āṣim: When Allāh gave to His Messenger ﷺ the war booty on the day (of the battle) of Ḥunain, he distributed that booty amongst the people to attract the hearts of those who have been inclined towards Islām, but did not give anything to the *Anṣār*. So they seemed to have felt angry and sad as they did not get the same as other people had got. The Prophet ﷺ then delivered a *Khuṭba* (religious talk) before them, saying, "O, the assembly of *Anṣār*! Didn't I find you astray, and then Allāh guided you on the Right Path through me? You were divided into groups, and Allāh brought you together through me; you were poor and Allāh made you rich through me." Whatever the Prophet ﷺ said, they (i.e., the *Anṣār*) said, "Allāh and His Messenger ﷺ have more favours (on us)." The Prophet ﷺ said, "What stops you from answering the Messenger of Allāh?" But whatever he said to them, they replied, "Allāh and His Messenger have more favours (on us)." The Prophet ﷺ then said, "If you wish you could say: 'You came to us in such and such state (at Al-Madīna).' Wouldn't you be happy to see the people go away with sheep and camels while you go with the Prophet ﷺ to your homes? But for the emigration, I would have been one of the *Anṣār*, and if the people took their way through a valley or a mountain path, I would select the valley or the mountain path of the *Anṣār*. The *Anṣār* are *Shi'ār* (i.e., those clothes which are in direct contact with the body and worn inside the other garments), and the people are *Dithār* (i.e., those clothes which are not in direct contact with the body and are worn over other garments). No

doubt, you will see other people favoured over you, so you should be patient till you meet me at *Al-Ḥauḍ* (Tank *Al-Kauthar*)."

**4331.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When Allāh gave His Messenger ﷺ what He gave of the properties of the Hawāzin tribe as a war booty, the Prophet ﷺ started giving some men 100 camels each. The *Anṣār* (then) said, "May Allāh forgive Allāh's Messenger ﷺ as he gives to Quraish, and leaves us although our swords are still dribbling with their blood." Allāh's Messenger was informed of their statement, so he sent for the *Anṣār* and gathered them in a leather tent, and did not call anybody else along with them. When they all gathered, the Prophet ﷺ got up and said, "What is this talk being informed to me about you?" The learned men amongst the *Anṣār* said, "O Allāh's Messenger! Our chiefs did not say anything, but some people amongst us who are younger in age said, 'May Allāh forgive Allāh's Messenger ﷺ as he gives (of the booty) to Quraish and leaves us, though our swords are still dribbling with their blood'." The Prophet ﷺ said, "I give to these men who have newly deserted heathenism (and embraced Islām) so as to attract their hearts. Won't you be happy that the people take the wealth while you take the Prophet ﷺ with you to your homes? By Allāh, what you are taking is better than whatever they are taking." They (i.e., the *Anṣār*) said, "O Allāh's Messenger! We are satisfied." The Prophet ﷺ then said to them. "You will find others favoured over you greatly, so be patient till you meet Allāh and His Messenger ﷺ, and I will be at the *Al-Ḥauḍ* (Tank *Al-Kauthar*) then." Anas added: But they did not remain patient.

٤٣٣١ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا هِشامٌ: أَخبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حَدَّثَني أَنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ ناسٌ مِنَ الأَنْصارِ حِينَ أفاءَ اللهُ عَلى رَسُولِهِ ﷺ ما أفاءَ مِنْ أَمْوالِ هَوازِنَ، فَطَفِقَ النَّبيُّ ﷺ يُعْطي رِجالاً المِائَةَ مِنَ الإِبِلِ. فقالُوا: يَغْفِرُ اللهُ لِرَسُولِ اللهِ ﷺ، يُعْطي قُرَيْشاً وَيَترُكُنا وَسُيُوفُنا تَقْطُرُ مِنْ دِمائِهِمْ؟ قالَ أَنَسٌ: فَحُدِّثَ رَسُولُ اللهِ ﷺ بِمقالَتِهِمْ فأَرْسَلَ إِلى الأَنْصارِ فَجَمَعَهُمْ في قُبَّةٍ مِنْ أَدَمٍ وَلَمْ يَدْعُ مَعَهُمْ غَيرَهُمْ فَلَمَّا اجْتَمَعُوا قامَ النَّبيُّ ﷺ فَقالَ: «ما حَدِيثٌ بَلَغَني عَنْكُمْ؟» فَقالَ فُقَهاءُ الأَنْصارِ: أَما رُؤساؤنا يا رَسُولَ اللهِ فَلَمْ يَقُولُوا شَيْئاً، وأَما ناسٌ مِنَّا حَدِيثَةٌ أَسْنانُهُمْ فَقالُوا: يَغْفِرُ اللهُ لِرَسُولِ اللهِ ﷺ، يُعْطِي قُرَيْشاً وَيَترُكُنا وَسُيُوفُنا تَقْطُرُ مِنْ دِمائِهِمْ؟ فَقالَ النَّبيُّ ﷺ: «فإِنِّي أُعْطي رِجالاً حَدِيثي عَهْدٍ بِكُفْرٍ أَتأَلَّفُهُمْ، أَما تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بالأَمْوالِ وَتَذْهَبُونَ بالنَّبيِّ ﷺ إِلى رِحالِكُمْ؟ فَوَاللهِ لَمَا تَنْقَلِبُونَ بِهِ خَيرٌ مِمَّا يَنْقَلِبُونَ بِهِ». قالُوا: يا رَسُولَ اللهِ، قَدْ رَضِينا. فَقالَ لَهُمْ

النَّبِيُّ ﷺ: «سَتَجِدونَ أَثَرَةً شَدِيدَةً فاصْبِرُوا حتَّى تَلْقَوُا اللهَ وَرَسُولَهُ ﷺ فإنِّي على الحَوْضِ». قالَ أَنَسٌ: فَلَمْ يَصْبِرُوا. [راجع: ٣١٤٦]

**4332.** Narrated Anas رَضِيَ اللهُ عَنْهُ: When it was the day of the Conquest (of Makkah), Allāh's Messenger ﷺ distributed the war booty amongst the people of Quraish which caused the *Anṣār* to become angry. So the Prophet ﷺ said, "Won't you be pleased that the people take the worldly things and you take Allāh's Messenger ﷺ with you?" They said, "Yes." The Prophet ﷺ said, "If the people took their way through a valley or mountain path, I would take my way through the *Anṣār's* valley or mountain path."

٤٣٣٢ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قالَ: لَمَّا كانَ يَوْمُ فَتْحِ مَكَّةَ قَسَمَ رَسُولُ اللهِ ﷺ غَنائمَ في قُرَيْشٍ فَغَضِبَتِ الأَنْصارُ، قالَ النَّبِيُّ ﷺ: «أَما تَرْضَوْنَ أنْ يَذْهَبَ النَّاسُ بالدُّنْيا وَتَذْهَبُونَ برَسُولِ اللهِ ﷺ؟» قالوا: بَلى، قالَ: «لَوْ سَلَكَ النَّاسُ وَادِياً أَوْ شِعْباً لَسَلَكْتُ وَادِيَ الأَنْصارِ أَوْ شِعْبَهُمْ». [راجع: ٣١٤٦]

**4333.** Narrated Anas رَضِيَ اللهُ عَنْهُ: When it was the day of (the battle of) Ḥunain, the Prophet ﷺ confronted the tribe of Hawāzin while there were ten thousand (men) besides the *Ṭulaqā'* (i.e., those who had embraced Islām on the day of the Conquest of Makkah) with the Prophet ﷺ. When they (i.e., Muslims) fled, the Prophet ﷺ said, "O the group of *Anṣār*!" They replied, "*Labbaik*, O Allāh's Messenger, and *Sa'daik*! We are under your command." Then the Prophet ﷺ got down (from his mule) and said, "I am Allāh's slave and His Messenger." Then *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) were defeated. The Prophet ﷺ distributed the war booty amongst the *Ṭulaqā'* and *Muhājirūn* (i.e., emigrants) and did not give anything to the *Anṣār*. So the *Anṣār* spoke (i.e., were dissatisfied), and he called them and made

٤٣٣٣ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا أَزْهَرُ، عَنِ ابنِ عَوْنٍ: أَنْبأنا هِشامُ ابنُ زَيْدِ بنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ حُنَيْنٍ التَقَى وَهَوازِنُ وَمَعَ النَّبِيِّ ﷺ عَشَرَةُ آلافٍ والطُّلَقاءُ فأَدْبَرُوا، قالَ: «يا مَعْشَرَ الأَنْصارِ»، قالُوا: لَبَّيْكَ يا رَسُولَ اللهِ وَسَعْدَيْكَ، نَحْنُ بَينَ يَدَيْكَ. فَنزَلَ النَّبِيُّ ﷺ فَقالَ: «أَنا عَبْدُ اللهِ وَرَسُولُهُ»، فانْهَزَمَ المُشْرِكونَ. فأَعْطَى الطُّلَقاءَ والمُهاجِرِينَ ولَمْ يُعْطِ الأَنْصارَ شَيْئاً. فَقالُوا فَدَعاهُمْ فأَدْخَلَهُمْ في قُبَّةٍ، فَقالَ: «أَما تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ

بالشَّاةِ والبَعِيرِ وَتَذْهَبُونَ بِرَسُولِ اللهِ ﷺ؟» فَقالَ النَّبِيُّ ﷺ: «لَوْ سَلَكَ النَّاسُ وَادِياً وسَلَكَتِ الأَنْصارُ شِعْباً لاخْتَرْتُ شِعْبَ الأَنْصارِ». [راجع: ٣١٤٦]

them enter a leather tent and said, "Won't you be pleased that the people take the sheep and camels, and you take Allāh's Messenger ﷺ along with you?" The Prophet ﷺ added, "If the people took their way through a valley and the *Anṣār* took their way through a mountain path, then I would take the mountain path of the *Anṣār*".

٤٣٣٤ - **حدَّثني** مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ قَتادَةَ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: جَمَعَ النَّبِيُّ ﷺ ناساً مِنَ الأَنْصارِ فَقالَ: «إِنَّ قُرَيْشاً حدِيثُ عَهْدٍ بِجاهِلِيَّةٍ وَمُصِيبَةٍ وإِنِّي أَرَدْتُ أَنْ أَجْبُرَهُمْ وأَتأَلَّفَهُمْ، أَما تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بالدُّنْيا وَتَرْجِعُونَ بِرَسُولِ اللهِ ﷺ إِلى بُيُوتِكُمْ؟» قالُوا: بَلى، قالَ: «لَوْ سَلَكَ النَّاسُ وَادِياً وَسَلَكَتِ الأَنْصارُ شِعْباً لَسَلَكْتُ وَادِيَ الأَنْصارِ أَوْ شِعْبَ الأَنْصارِ». [راجع: ٣١٤٦]

**4334.** Narrated Anās رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ gathered some people of *Anṣār* and said, "The people of Quraish are still close to their Period of Ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won't you be pleased that the people take the worldly things and you take Allāh's Messenger ﷺ with you to your homes?" They said, "Yes (i.e., we are pleased with this distribution)." The Prophet ﷺ said, "If the people took their way through a valley and the *Anṣār* took their way through a mountain path, then I would take the *Anṣār's* valley or the *Anṣār's* mountain path."

٤٣٣٥ - **حدَّثَنا** قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنِ الأَعْمَشِ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللهِ قالَ: لَمَّا قَسَمَ النَّبِيُّ ﷺ قِسْمَةَ حُنَيْنٍ قالَ رَجُلٌ مِنَ الأَنْصارِ: ما أَرادَ بِها وَجْهَ اللهِ، فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فَتَغَيَّرَ وَجْهُهُ ثُمَّ قالَ: «رَحْمَةُ اللهِ عَلى مُوسَى، لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هٰذَا فَصَبَرَ». [راجع: ٣١٥٠]

**4335.** Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ distributed the war booty of Ḥunain, a man from the *Anṣār*[1] said, "He (i.e., the Prophet ﷺ) did not intend to please Allāh in this distribution." So, I came to the Prophet ﷺ and informed him of that (statement), whereupon the colour of his face changed and he said, "May Allāh bestow His Mercy on Mūsa (Moses), for he was troubled with more than this, but he remained patient."

(1) (H. 4335) Al-Wāqidī says, "The man was a hypocrite, Mu'ṭab bin Qāshir."

**4336.** Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: When it was the day (of the battle) of Ḥunain, the Prophet ﷺ favoured some people over some others (in the distribution of the booty). He gave Al-Aqra' one hundred camels and gave 'Uyaina the same, and also gave other people (of Quraish). A man said, "Allāh's Pleasure was not the aim in this distribution." I said, "I will inform the Prophet ﷺ (about your statement)." The Prophet ﷺ said, "May Allāh bestow mercy on Mūsa (Moses), for he was troubled more than this but he remained patient."

**٤٣٣٦ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ:** حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ حُنَينٍ آثَرَ النَّبِيُّ ﷺ ناساً، أَعْطَى الأَقْرَعَ مائَةً مِنَ الإِبلِ، وأَعْطَى عُيَيْنَةَ مِثْلَ ذٰلِكَ، وأَعْطَى ناساً. فَقالَ رَجُلٌ: ما أُرِيدَ بِهٰذِهِ القِسْمَةِ وَجْهُ اللهِ، فَقُلْتُ: لأُخْبِرَنَّ النَّبِيَّ ﷺ، قالَ: «رَحِمَ اللهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هٰذَا فَصَبَرَ». [راجع: ٣١٥٠]

**4337.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: When it was the day (of the battle) of Ḥunain, the tribes of Hawāzin and Ghaṭafān and others, along with their animals and offspring (and wives) came to fight against the Prophet ﷺ. The Prophet ﷺ had with him, ten thousand men from the *Ṭulaqā* (new converts to Islām from Makkah). So they fled, leaving the Prophet ﷺ alone. The Prophet ﷺ then made two calls which were clearly distinguished from each other. He turned right and said, "O the group of *Anṣār*!" They said, "*Labbaik*, O Allāh's Messenger! Rejoice, for we are with you!" Then he turned left and said, "O the group of *Anṣār*!" They said, "*Labbaik*! O Allāh's Messenger! Rejoice, for we are with you!" The Prophet ﷺ at that time was riding on a white mule; then he dismounted and said, "I am Allāh's slave and His Messenger." The infidels then were defeated, and on that day the Prophet ﷺ gained a large amount of booty which he distributed amongst the *Muhājirūn* and the *Ṭulaqā'* and did not give anything to the *Anṣār*. The *Anṣār* said, "When there is a

**٤٣٣٧ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ:** حدَّثنا مُعاذُ بنُ مُعاذٍ: حدَّثنا ابنُ عَونٍ، عَنْ هِشامِ بنِ زَيْدِ بنِ أَنَسِ بنِ مالِكٍ [عن أَنَسِ بنِ مالِكٍ] رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا كانَ يَوْمُ حُنَينٍ أَقْبَلَتْ هَوازِنُ وَغَطَفانُ وغَيرُهُمْ بِنَعَمِهِمْ وَذَرارِيِّهِمْ وَمَعَ النَّبِيِّ ﷺ عَشَرَةُ آلافٍ وَمِنَ الطُّلَقاءِ فأَدْبَرُوا عَنْهُ حَتَّى بَقِيَ وَحْدَهُ فَنادَى يَوْمَئِذٍ نِداءَيْنِ لَمْ يَخْلِطْ بَيْنَهُما، التَفَتَ عَنْ يَمِينِهِ فَقالَ: «يا مَعْشَرَ الأَنْصارِ»، قالُوا: لَبَّيْكَ يا رَسُولَ اللهِ، أَبْشِرْ نَحْنُ مَعَكَ. ثُمَّ التَفَتَ عَنْ يَسارِهِ فَقالَ: «يا مَعْشَرَ الأَنْصارِ»، قالُوا: لَبَّيْكَ يا رَسُولَ اللهِ، أَبْشِرْ نَحْنُ مَعَكَ، وَهُوَ عَلى بَغْلَةٍ بَيْضاءَ فَنَزَلَ فَقالَ: «أَنا عَبْدُ اللهِ وَرَسُولُهُ»، فانهَزَمَ المُشْرِكونَ وَأَصابَ

يَوْمَئِذٍ غَنائِمَ كَثِيرَةً فَقَسَمَ في المُهاجِرِينَ والطُّلَقاءِ ولَمْ يُعْطِ الأنْصارَ شَيْئاً، فَقالَتِ الأنْصارُ: إذا كانَتْ شَدِيدَةٌ فَنَحْنُ نُدْعَى ويُعْطَى الغَنِيمَةَ غَيْرُنا؟ فَبَلَغَهُ ذٰلكَ فجَمَعَهُمْ في قُبَّةٍ فقالَ: «يا مَعْشَرَ الأنْصارِ، ما حَدِيثٌ بَلَغَنِي عَنْكُمْ؟» فَسَكَتوا، فَقالَ: يا مَعْشَرَ الأنْصارِ، ألا تَرْضَوْنَ أنْ يَذْهَبَ النَّاسُ بالدُّنْيا، وَتَذْهَبُونَ بِرَسُولِ اللهِ ﷺ تَحُوزُونَهُ إلى بُيُوتِكُمْ؟» قالُوا: بَلى، فَقالَ النَّبِيُّ ﷺ: «لَو سَلَكَ النَّاسُ وَادِياً وسَلَكَتِ الأنْصارُ شِعْباً لأخَذْتُ شِعْبَ الأنْصارِ». وَقالَ هِشامٌ، قلت: يا أبَا حَمْزَةَ وأنْتَ شَاهِدُ ذَلِك. قالَ: وأينَ أغِيبُ عَنْهُ؟. [راجع: ٣١٤٦]

difficulty, we are called, but the booty is given to others." The news reached the Prophet ﷺ and he gathered them in a leather tent and said, "What is this news reaching me from you, O the group of *Anṣār*?" They kept silent. He added, "O the group of *Anṣār*! Won't you be happy that the people take the worldly things and you take Allāh's Messenger ﷺ to your homes, reserving him for yourself?" They said, "Yes." Then the Prophet ﷺ said, "If the people took their way through a valley, and the *Anṣār* took their way through a mountain path, surely, I would take the *Anṣār's* mountain path." Hishām said, "O Abū Ḥamza (i.e., Anas)! Did you witness that?" He replied, "And how could I be absent from that?"

## (٥٨) بابُ السَّرِيَّةِ التي قِبَلَ نَجْدٍ

## (58) CHAPTER. The *Sarīya* (i.e., an army unit sent by the Prophet ﷺ) which was sent towards Najd.

٤٣٣٨ - حدَّثَنا أبو النُّعْمانِ: حدَّثَنا حَمَّادٌ: حدَّثَنا أيُّوبُ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً قِبَلَ نَجْدٍ فكُنْتُ فِيها، فَبَلَغَتْ سُهْمَانُنا اثْنَي عَشَرَ بَعِيراً، ونُفِّلْنا بَعِيراً بَعِيراً، فَرَجَعْنا بثَلاثَةَ عَشَرَ بَعِيراً. [راجع: ٣١٣٤]

**4338.** Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ sent a *Sarīya* towards Najd and I was in it, and our share from the booty amounted to twelve camels each, and we were given an additional camel each. So we returned with thirteen camels each.

## (٥٩) بابُ بَعْثِ النَّبِيِّ ﷺ خالِدَ بنَ الوَلِيدِ إلى بَني جَذِيمَةَ

## (59) CHAPTER. The Prophet ﷺ sent Khālid bin Al-Walīd (to fight) with Banū Jadhīma.

**4339.** Narrated Sālim's father: The Prophet ﷺ sent Khālid bin Al-Walīd to the tribe of Jadhīma; and Khālid invited them to Islām but they could not express themselves by saying: "*Aslamnā* (i.e., we have embraced Islām)", but they started saying: "*Saba'nā! Saba'nā* (i.e., we have come out of one religion to another)." Khālid kept on killing (some of) them and taking (some of) them as captives and gave everyone of us his captive, till the day when Khālid ordered that each man (i.e., Muslim soldier) should kill his captive. I said, "By Allāh, I will not kill my captive, and none of my companions will kill his captive." When we reached the Prophet ﷺ, we mentioned to him the whole story. On that, the Prophet ﷺ raised both his hands and said twice, "O Allāh! I am free from what Khālid has done."

**٤٣٣٩ - حدَّثنا** مَحْمُودٌ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ ح. وحدَّثني نُعَيْمٌ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنْ أَبِيهِ قالَ: بَعَثَ النَّبِيُّ ﷺ خالِدَ بنَ الوَلِيدِ إلى بَنِي جَذِيمَةَ فَدَعاهُمْ إلى الإسْلامِ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا: أَسْلَمْنا، فَجَعَلُوا يَقُولُونَ: صَبأنا صَبأنا، فجَعَلَ خالِدٌ يَقْتُلُ مِنْهُمْ وَيأسِرُ وَدَفَعَ إلى كُلِّ رَجُلٍ مِنَّا أَسِيرَهُ حَتَّى إذَا كانَ يَوْمٌ أَمَرَ خالِدٌ أَنْ يَقْتُلَ كُلُّ رَجُلٍ مِنَّا أَسِيرَهُ. فَقُلْتُ: وَاللهِ لا أَقْتُلُ أسِيرِي. وَلا يَقْتُلُ رَجُلٌ مِنْ أَصحَابِي أَسِيرَهُ، حتَّى قَدِمْنا عَلى النَّبِيِّ ﷺ فذَكَرْناهُ لَهُ فَرَفَعَ النَّبِيُّ ﷺ يَدَيْهِ فَقالَ: «اللَّهُمَّ إنِّي أَبْرأُ إلَيْكَ مِمَّا صَنَعَ خالِدٌ»، مرَّتَينِ. [انظر: ٧١٨٩]

**(60) CHAPTER. The *Sarīya* of 'Abdullāh bin Ḥudhāfa As-Sahmī and 'Alqama bin Majazziz Al-Mudlijī, and it is said that it was called the *Sarīya* of the *Anṣār*.**

**(٦٠) بابُ سَرِيَّةِ عَبْدِ اللهِ بنِ حُذَافَةَ السَّهْمِيِّ، وعَلْقَمَةَ بنِ مُجَزِّزٍ المُدْلِجِيِّ. وَيُقالُ: إنَّها سَرِيَّةُ الأَنْصارِي**

**4340.** Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent a *Sarīya* under the command of a man from the *Anṣār* and ordered the soldiers to obey him. He (i.e., the commander) became angry and said, "Didn't the Prophet ﷺ order you to obey me!" They replied, "Yes." He said, "Collect firewood for me." So they collected it. He said, "Make a fire." When they made it, he said, "Enter it (i.e., the fire)." So they intended to do that and started holding each

**٤٣٤٠ - حدَّثنا** مُسَدَّدٌ: حدَّثنا عَبْدُ الوَاحِدِ: حدَّثنا الأَعْمَشُ: حدَّثني سَعْدُ ابنُ عُبَيْدَةَ، عَنْ أَبي عَبْدِ الرَّحْمٰنِ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً وَاسْتَعْمَلَ عَلَيْها رَجُلاً مِنَ الأَنْصارِ وأَمَرَهُمْ أَنْ يُطِيعُوهُ فَغَضِبَ فَقالَ: أَلَيْسَ أَمَرَكُمْ

other and saying, "We have run towards (i.e., followed or taken refuge with) the Prophet ﷺ (in order to save ourselves) from the fire." They kept on saying that till the fire was extinguished and the anger of the commander abated. When that news reached the Prophet ﷺ he said, "If they had entered it (i.e., the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is *Al-Mā'rūf* (Islāmic Monotheism and all that Islām orders one to do and all that is good)."

النَّبِيُّ ﷺ أَنْ تُطِيعوني؟ قالُوا: بَلى، قالَ: فاجمَعُوا لي حَطَباً، فجَمَعُوا فَقالَ: أَوْقِدوا ناراً، فأَوْقَدُوها فقَالَ: ادْخُلُوها، فَهَمُّوا وَجَعَلَ بَعْضُهُمْ يُمْسِكُ بَعْضاً وَيَقُولُونَ: فَرَرْنا إِلى النَّبِيِّ ﷺ مِنَ النَّارِ فَما زَالُوا حَتَّى خَمَدَتِ النَّارُ فَسَكَنَ غَضَبُهُ فَبَلَغَ النَّبِيَّ ﷺ فَقالَ: «لَوْ دَخَلوها ما خَرَجُوا مِنْها إِلى يَوْمِ القِيامَةِ، الطّاعَةُ في المَعْرُوفِ». [انظر: ٧١٤٥، ٧٢٥٧]

**(61) CHAPTER. The sending of Abū Mūsa and Mu'ādh to Yemen before the *Ḥajjat-al-Wadā'*.**

**(٦١) بابُ بَعْثِ أَبِي مُوسَى وَمُعاذٍ إِلى اليَمَنِ قَبْلَ حَجَّةِ الوَدَاعِ**

**4341, 4342.** Narrated Abū Burda: Allāh's Messenger ﷺ sent Abū Mūsa and Mu'ādh bin Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet ﷺ said (to them), "Make things easy for the people and do not make things difficult for them [be kind and lenient (both of you) with the people, and do not be hard on them] and give the people glad tidings and do not repel them (i.e. to make them to run away from Islam). So, each of them went to carry on his job. So when anyone of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once, Mu'ādh toured that part of his province which was near (the border of the province of) his companion Abū Mūsa. Mu'ādh came riding his mule till he reached Abū Mūsa and saw him sitting, and the people had gathered around him. Behold! There was a man with his hands tied behind his neck. Mu'ādh said to Abū Mūsa, "O 'Abdullāh bin Qais! What is this?" Abū

**٤٣٤١، ٤٣٤٢** - حدَّثَنا مُوسَى: حدَّثَنا أَبو عَوَانَةَ: حدَّثَنا عَبْدُ المَلِكِ، عَنْ أَبِي بُرْدَةَ قالَ: بَعَثَ رَسُولُ اللهِ ﷺ أَبا مُوسَى وَمُعاذَ بنَ جَبَلٍ إِلى اليَمَنِ، قالَ: وَبَعَثَ كلَّ وَاحِدٍ مِنْهُما عَلى مِخْلافٍ، قالَ: واليَمَنُ مِخْلافانِ، ثُمَّ قالَ: «يَسِّرَا وَلا تُعَسِّرَا، وَبَشِّرَا وَلا تُنَفِّرَا». فانْطَلَقَ كُلُّ وَاحِدٍ مِنْهُما إِلى عَمَلِهِ، قَالَ وكانَ كُلُّ واحِدٍ مِنْهُما إِذَا سارَ في أَرْضِهِ كانَ قَرِيباً مِنْ صاحِبِهِ أَحْدَثَ بِهِ عَهْداً فَسَلَّمَ عَلَيْهِ فَسَارَ مُعاذٌ في أَرْضِهِ قَرِيباً مِنْ صَاحِبِهِ أَبي مُوسَى فَجاءَ يَسِيرُ عَلى بَغْلَتِهِ حَتَّى انْتَهى إِلَيْهِ فَإِذا هُوَ جالِسٌ وَقَدِ اجْتَمَعَ إِلَيْهِ النَّاسُ وَإِذَا رَجُلٌ عِنْدَهُ قدْ جُمِعَتْ يَدَاهُ إِلى

Mūsa replied, "This man has turned renegade to disbelief after embracing Islām." Mu'ādh said, "I will not dismount till he is killed." Abū Mūsa replied, "He has been brought for this purpose, so come down." Mu'ādh said, "I will not dismount till he is killed. So Abū Mūsa ordered that he be killed, and he was killed. Then Mu'ādh dismounted and said, "O 'Abdullāh (bin Qais)! How do you recite the Qur'ān?" Abū Mūsa said, "I recite the Qur'ān regularly at intervals and piecemeal. How do you recite it, O Mu'ādh?" Mu'ādh said, "I sleep in the first part of the night and then get up after having slept for the time devoted for my sleep, and then recite as much as Allāh has written for me. So I seek Allāh's Reward for both my sleep as well as my prayer (at night)."(1) (See H. 6124)

عُنُقِهِ فَقالَ لَهُ مُعاذٌ: يا عَبْدَ اللهِ ابنَ قَيْسٍ، أَيَّمَ هٰذا؟ قالَ: هٰذا رَجُلٌ كَفَرَ بَعْدَ إِسْلامِهِ، قالَ: لا أَنْزِلُ حتَّى يُقْتَلَ، قالَ: إِنَّما جِيءَ بِهِ لِذٰلِكَ فانْزِلْ، قالَ: ما أَنْزِلُ حَتَّى يُقْتَلَ، فَأَمَرَ بِهِ فَقُتِلَ ثُمَّ نَزَلَ فَقالَ: يا عَبْدَ اللهِ، كيف تَقْرأُ القُرآنَ؟ قالَ: أَتَفَوَّقُهُ تَفَوُّقاً، قالَ: فَكَيْفَ تَقْرأُ أَنْتَ يا مُعاذُ؟ قالَ: أَنامُ أَوَّلَ اللَّيْلِ فأَقُومُ وَقَدْ قَضَيْتُ جُزْئِي مِنَ النَّوْمِ فَأَقْرأُ ما كَتَبَ اللهُ لي فأَحْتَسِبُ نَوْمَتِي كما أَحْتَسِبُ قَوْمَتِي. [راجع: ٢٢٦١، وأنظر: ٤٣٤٥]

**4343.** Narrated Abū Burda: Abū Mūsa Al-Ash'arī said that the Prophet ﷺ had sent him to Yemen and he asked the Prophet ﷺ about certain (alcoholic) drinks which used to be prepared there. The Prophet ﷺ said, "What are they?" Abū Mūsa said, "*Al-Bit'* and *Al-Mizr*" (He said, "*Al-Bit'* is an alcoholic drink made from honey; and *Al-Mizr* is an alcoholic drink made from barley.") The Prophet ﷺ said, "All intoxicants are prohibited."

**٤٣٤٣ - حدَّثنا** إسحاقُ: حدَّثنا خالِدٌ، عَنِ الشَّيْبانِيِّ، عَنْ سَعِيدِ بن أَبي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أبي مُوسَى الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ إلى اليَمَنِ فَسأَلَهُ عَنْ أَشْرِبَةٍ تُصْنَعُ بِها فَقالَ: «وما هِيَ؟» قالَ: البِتْعُ والمِزْرُ، فَقُلْتُ لأَبي بُرْدَةَ: ما البِتْعُ؟ قالَ: نَبِيذُ العَسَلِ، والمِزْرُ: نَبِيذُ الشَّعِيرِ، فَقالَ: «كُلُّ مُسْكِرٍ حَرَامٌ». رَوَاهُ جَرِيرٌ وَعَبْدُ الوَاحِدِ، عَنِ الشَّيْبانيِّ، عَنْ أبي بُرْدَةَ. [راجع: ٢٢٦١]

**4344, 4345.** Narrated Abū Burda that the Prophet ﷺ sent his (i.e., Abū Burda's)

**٤٣٤٤، ٤٣٤٥ - حدَّثنا** مُسْلِمٌ: حَدَّثنا شُعْبَةُ: حدَّثنا سَعِيدُ بنُ أَبي

(1) (H. 4342) Mu'ādh hopes for reward for his sleep, as by sleeping, he intends to get strong enough to worship Allāh.

بُرْدَةَ، عَنْ أَبِيهِ قالَ: بَعَثَ النَّبِيُّ ﷺ جَدَّهُ أَبا مُوسَى وَمُعاذاً إلى اليَمَنِ فَقالَ: «يَسِّرَا وَلا تُعَسِّرَا، وَبَشِّرَا وَلا تُنَفِّرَا وَتَطاوَعا»، فَقالَ أبو مُوسَى: يا نَبِيَّ اللهِ إنَّ أَرْضَنا بِها شَرَابٌ مِنَ الشَّعِيرِ: المِزْرُ، وشَرَابٌ مِنَ العَسَلِ: البِتْعُ، فَقالَ: «كُلُّ مُسْكِرٍ حَرَامٌ»، فانْطَلَقا. فَقالَ مُعاذٌ لأبي مُوسَى: كَيْفَ تَقْرأُ القُرآنَ؟ قالَ: قائماً وَقاعِداً وَعَلى رَاحِلَتِي، وأَتَفَوَّقُهُ تَفَوُّقاً. قالَ: أَمَّا أنا فأَنام فَأَقُوم وَأَنامُ.

فأَحتَسِبُ نَوْمَتِي كَما أَحْتَسِب قَوْمَتِي، وَضَرَبَ فُسْطاطاً فَجَعَلا يَتَزَوران، فَزَارَ مُعاذٌ أبا مُوسَى، فإذَا رَجُلٌ مُوثَقٌ، فَقالَ: ما هٰذَا؟ فَقالَ أَبو مُوسَى: يَهُودِيٌّ أَسْلَمَ ثُمَّ ارْتَدَّ، فَقالَ مُعاذٌ: لأَضْرِبَنَّ عُنُقَهُ. [راجع: ٢٢٦١، ٤٣٤٢]

تابَعَهُ العَقَدِيُّ وَوَهْبٌ، عَنْ شُعْبَةَ. وَقالَ وكيعٌ والنَّضْرُ وأَبو دَاودَ، عَنْ شُعْبَةَ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ رَوَاه جَرِيرُ بنُ عَبْدِ الحَمِيدِ، عَنِ الشَّيْبانِيِّ، عَنْ أَبي بُرْدَةَ.

father (Abū Mūsa) and Mu'ādh to Yemen and said to both of them, "Make things easy for the people (i.e., be kind and lenient) and do not make things difficult (for people), and give them glad tidings, and do not repel them (i.e., make them to run away from Islām) and both of you should obey each other." Abū Mūsa said, "O Allāh's Prophet! In our land there is an alcoholic drink (prepared) from barley called *Al-Mizr*, and another (prepared) from honey, called *Al-Bit'*." The Prophet ﷺ said, "All intoxicants are prohibited." Then both of them proceeded and Mu'ādh asked Abū Mūsa, "How do you recite the Qur'ān?" Abū Mūsa replied, "I recite it while I am standing, sitting or riding my riding animals, at intervals and piecemeal." Mu'ādh said, "But I sleep and then get up. I sleep and hope for Allāh's Reward for my sleep as I seek His Reward for my night *Ṣalāt* (prayer)." Then he (i.e., Mu'ādh) pitched a tent and they started visiting each other. Once Mu'adh paid a visit to Abū Mūsa and saw a chained man. Mu'ādh asked, "What is this?" Abū Mūsa said, "(He was) a Jew who embraced Islām and has now turned apostate." Mu'ādh said, "Chop off his neck!" (See H. 6125)

٤٣٤٦ - حدَّثَنا عَبَّاسُ بنُ الوَلِيدِ هو النَّرسِيّ: حدَّثَنا عَبْدُ الوَاحِدِ، عَنْ أَيُّوبَ ابنِ عائِذٍ: حدَّثَنا قَيْسُ بنُ مُسْلِمٍ قالَ: سَمِعْتُ طارِقَ بنَ شِهابٍ

**4346.** Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent me (as a governor) to the land of my people, and I came while Allāh's Messenger ﷺ was encamping at a place called Al-Abṭaḥ. The Prophet ﷺ said, "Have you made the

يَقولُ: حدَّثَني أَبو مُوسَى الأَشْعَرِيُّ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَني رَسُولُ اللهِ ﷺ إلى أَرْضِ قَوْمي فَجِئْتُ وَرَسُولُ اللهِ ﷺ مُنيخٌ بالأَبْطَحِ، فَقالَ: «أَحَجَجْتَ يا عَبْدَ اللهِ بنَ قَيْسٍ؟» قُلْتُ: نَعَمْ يا رَسُولَ اللهِ، قالَ: «كَيْفَ قُلْتَ؟» قالَ: قُلْتُ: لَبَّيْكَ إِهْلالاً كإهْلالِكَ، قالَ: «فَهَلْ سُقْتَ مَعَكَ هَدْياً؟» قُلْتُ: لَمْ أَسُقْ، قالَ: «فَطُفْ بالبَيْتِ وَاسْعَ بَينَ الصَّفا والمَرْوَةِ ثُمَّ حِلَّ»، ففَعَلْتُ حتَّى مَشَطَتْ لي امْرأَةٌ مِنْ نِساءِ بَني قَيْسٍ وَمَكَثْنا بذلكَ حتَّى اسْتُخْلِفَ عُمَرُ.

[راجع: ١٥٥٩]

intention to perform the *Ḥajj*, O ‘Abdullāh bin Qais?” I replied, “Yes, O Allāh’s Messenger!” He said, “What did you say?” I replied, “I said *Labbaik*, and expressed the same intention as yours.” He said, “Have you driven the *Hady* along with you?” I replied, “No, I did not drive the *Hady*.” He said, “So perform the *Ṭawāf* of the Ka‘bah and then the *Sa‘y* between Aṣ-Ṣafā and Al-Marwah and then finish the state of *Iḥrām*.” So I did the same, and one of the women of (the tribe of) Banū Qais combed my hair. We continued following that till the caliphate of ‘Umar.

٤٣٤٧ - حدَّثَني حِبّانُ: أَخبرَنا عَبْدُ اللهِ، عَنْ زَكَرِيَّا، عَنْ يَحْيَى بنِ عَبْدِ اللهِ ابنِ صَيْفِيٍّ، عَنْ أَبي مَعْبَدٍ مَوْلى ابنِ عَبَّاسٍ، عَنِ ابنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ لِمُعاذِ بنِ جَبَلٍ حِينَ بَعَثَهُ إلى اليَمَنِ: «إنَّكَ سَتأتِي قَوْماً أَهْلَ كِتابٍ فإذَا جِئْتَهُمْ فادْعُهُمْ إلى أَنْ يَشْهَدُوا أَنْ لا إلَهَ إلَّا اللهُ وأَنَّ مُحَمَّداً رَسُولُ اللهِ، فإنْ هُمْ أَطاعُوا لَكَ بذلكَ فأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَواتٍ في كُلِّ يَوْمٍ وَلَيْلَةٍ، فإنْ هُمْ أَطاعُوا لَكَ بذلكَ فأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ

**4347.** Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُما: Allāh’s Messenger ﷺ said to Mu‘ādh bin Jabal when he sent him to Yemen, “You will come to the people of Scripture, and when you reach them, invite them to testify that “*Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad ﷺ is the Messenger of Allah.” And if they obey you in that, then tell them that Allāh has enjoined on them five compulsory congregational *Ṣalāt* (prayers) to be performed every day and night (in 24 hours) (i.e., *Iqamat-aṣ-Ṣalat*). And if they obey you in that, then tell them that Allāh has enjoined on them *Ṣadaqa* (i.e., *Zakāt*) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don’t take their best properties (as *Zakāt*) and be afraid of the curse of an oppressed person as there is no screen

مِنْ أَغْنيائهِمْ، فَتُرَدُّ عَلى فُقَرَائِهِمْ، فإِنْ هُمْ أطاعُوا لَكَ بذلكَ، فإِيَّاكَ وكَرَائمَ أَمَوَالِهِمْ، واتَّقِ دَعْوَةَ المَظْلُوم فإِنَّهُ لَيْسَ بَيْنَهُ وَبينَ اللهِ حِجابٌ».
[راجع: ١٣٥٩]

قالَ أبو عَبْدِ اللهِ: طَوَّعَتْ: طاعَتْ وأَطاعَتْ لُغَةٌ، طِعْتُ وَطُعْتُ وأَطَعْتُ.

between his invocation and Allāh."
[See Vol. 9, *Hadith* No.7371, 7372]

٤٣٤٨ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثَنا شُعْبَةُ، عَنْ حَبيبِ بنِ أَبي ثابِتٍ، عَنْ سَعِيدِ بنِ جُبَيرٍ، عَنْ عَمْرِو بنِ مَيْمُونٍ أَنَّ مُعاذاً رَضِيَ اللهُ عَنْهُ لَمَّا قَدِمَ اليَمَنَ صَلَّى بِهِم الصُّبْحَ فَقرأَ: ﴿وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا﴾، فَقالَ رَجُلٌ مِنَ القَوْمِ: لَقَدْ قَرَّتْ عَينُ أُمِّ إبْرَاهِيمَ.

زَادَ مُعاذٌ، عَنْ شُعْبَةَ، عَنْ حَبيبٍ، عَنْ سَعِيدٍ، عَنْ عَمْرٍو: أَنَّ النَّبيَّ ﷺ بَعَثَ مُعاذاً إلى اليَمَنِ فَقرأَ مُعاذٌ في صَلاةِ الصُّبْحِ سُورَةَ النِّساءِ، فَلَمَّا قالَ: ﴿وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا﴾ قالَ رَجُلٌ خَلْفَهُ: قَرَّتْ عَينُ أُمِّ إبْرَاهِيم.

**4348.** Narrated 'Amr bin Maimūn: When Mu'ādh رَضِيَ اللهُ عَنْهُ arrived at Yemen, he led them (i.e., the people of Yemen) in the *Fajr* prayer and recited: "And Allāh did take Ibrāhīm (Abraham) as a *Khalīl* (an intimate friend)." (V. 4.:125). A man behind him said, "(How) glad the mother of Ibrāhīm is!"

**(٦٢) بابُ بعثُ عَلِيِّ بنِ أَبي طالبٍ وَخالدِ بنِ الوَليدِ رَضِيَ اللهُ عَنْهُما إِلى اليَمَنِ قَبْلَ حَجَّةِ الوَدَاعِ**

**(62) CHAPTER. The sending of 'Ali bin Abī Ṭālib and Khālid bin Al-Walīd رَضِيَ اللهُ عَنْهُما to Yemen before *Hajjat-al-Wadā'*.**

٤٣٤٩ - حدَّثَني أَحْمَدُ بنُ عُثمانَ: حدَّثَنا شُرَيْحُ بنُ مَسْلَمَةَ:

**4349.** Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent us to Yemen along with Khālid bin Al-Walīd. Later on,

حدَّثَنا إبْراهِيمُ ابنُ يُوسُفَ بنِ إسحَاقَ بنِ أبي إسحَاقَ: حدَّثَني أبي، عَنْ أبي إسحَاقَ: سَمِعْتُ البَرَاءَ رَضِيَ اللهُ عَنْهُ: بَعَثَنا رَسُولُ اللهِ ﷺ مَعَ خالدِ بنِ الوَلِيدِ إلى اليَمَنِ قالَ: ثُمَّ بَعَثَ عَلِيًّا بَعْدَ ذٰلكَ مَكانَهُ فَقالَ: «مُرْ أصحَابَ خالدٍ مَنْ شاءَ مِنْهُمْ أنْ يُعَقِّبَ مَعَكَ فَلْيُعَقِّبْ، وَمَنْ شاءَ فَلْيُقْبِلْ». فكُنْتُ فِيمَنْ عَقَّبَ مَعَهُ، قالَ: فَغَنِمْتُ أَوَاقِيَ ذَوَاتِ عَدَدٍ.

he sent 'Alī bin Abī Ṭālib in his place. The Prophet ﷺ said to 'Alī, "Give Khālid's companions the choice of either staying with you (in Yemen) or returning to Al-Madīna." I was one of those who stayed with him (i.e., 'Alī) and got several *Awāq* (of gold) from the war booty.

٤٣٥٠ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا رَوْحُ بنُ عُبادَةَ: حدَّثَنا عَلِيُّ بنُ سُوَيْدِ بنِ مَنْجوفٍ، عَنْ عَبْدِ اللهِ بنِ بُرَيْدَةَ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ، قالَ: بَعَثَ النَّبِيُّ ﷺ عَلِيًّا إلى خالدٍ لِيَقْبِضَ الخُمُسَ وكُنْتُ أُبْغِضُ عَلِيًّا وَقَدِ اغْتَسَلَ، فَقُلْتُ لخالدٍ: ألا تَرَى إلى هٰذَا؟ فَلَمَّا قَدِمْنا عَلى النَّبِيِّ ﷺ ذَكَرْتُ ذٰلِكَ لَهُ فَقالَ: «يا بُرَيْدَةُ، أَتُبْغِضُ عَلِيًّا؟» فَقُلتُ: نَعَمْ، قالَ: لا تُبْغِضْهُ فإنَّ لَهُ في الخُمُسِ أكْثَرَ مِنْ ذٰلكَ.

**4350.** Narrated Buraida رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent 'Alī to Khālid to bring the *Khumus* (of the booty) and I hated 'Alī, and 'Alī had taken a bath (after a sexual act with a slave-girl from the *Khumus*). I said to Khalīd, "Don't you see this (i.e., 'Alī)?" When we reached the Prophet ﷺ I mentioned that to him. He said, "O Buraida! Do you hate 'Ali?" I said, "Yes." He said, "Don't hate him, for he deserves more than that from the *Khumus*."[1]

٤٣٥١ - حدَّثَنَا قُتَيْبَةُ: حدَّثَنا عَبْدُ الوَاحِدِ، عَنْ عُمارَةَ بنِ القَعْقاعِ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ أبي نُعْمٍ قالَ: سَمِعْتُ أبا سَعِيدٍ الخُدْرِيَّ يَقُولُ: بَعَثَ عَلِيُّ بنُ أبي طالِبٍ رَضِيَ اللهُ

**4351.** Narrated Abū Sa'īd Al-Khudrī: 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ distributed that amongst four persons: 'Uyaina bin Badr, Aqra' bin Ḥābis, Zaid Al-Khail and the

(1) (H. 4350) Buraida hated 'Ali because he had taken a slave-girl from the booty and considered that as something hateful.

عَنْهُ إِلَى رَسُولِ اللهِ ﷺ مِنَ الْيَمَنِ بِذُهَيْبَةٍ فِي أَدِيمٍ مَقْرُوظٍ لَمْ تُحَصَّلْ مِنْ تُرَابِهَا، قَالَ: فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ: بَيْنَ عُيَيْنَةَ بنِ بَدْرٍ، وأَقْرَعَ بنِ حابِسٍ، وَزَيْدِ الخَيْلِ، وَالرَّابعُ إِمَّا عَلْقَمَةُ وإِمَّا عامِرُ بنُ الطُّفَيْلِ. فَقالَ رَجُلٌ مِنْ أَصحَابِهِ: كُنَّا نَحْنُ أَحَقَّ بِهٰذا مِنْ هٰؤلاءِ قَالَ، فَبَلَغَ ذٰلكَ النَّبِيَّ ﷺ فَقالَ: «أَلا تأْمَنُوني وأَنا أَمينُ مَنْ فِي السَّماءِ يأتيني خَبَرُ السَّماءِ صَباحاً وَمَساءً؟» قالَ: فَقامَ رَجُلٌ غائِرُ العَيْنَيْنِ، مُشْرِفُ الوَجْنَتَيْنِ، ناشِزُ الجَبْهَةِ، كَثُّ اللِّحْيَةِ، مَحْلُوق الرأسِ، مُشَمَّرُ الإِزَارِ، فَقالَ: يا رَسُولَ اللهِ، اتَّقِ اللهَ، قالَ: «وَيْلَكَ، أَوَلَسْتُ أَحَقَّ أَهْلِ الأَرْضِ أَنْ يَتَّقِيَ اللهَ؟» قالَ: ثُمَّ وَلَّى الرَّجُلُ، فَقالَ خالدُ بن الوَليدِ: يا رَسُولَ اللهِ، أَلا أَضرِبُ عُنُقَهُ؟ قالَ: «لا، لَعَلَّهُ أَنْ يَكونَ يُصَلِّي». فَقالَ خالدٌ: وكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسانِهِ ما لَيْسَ فِي قَلْبِهِ. قالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَمْ أُومَرْ أَنْ أَنْقُبَ قُلوبَ النَّاسِ وَلا أَشُقَّ بُطُونَهُمْ». قالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفٍّ وَقالَ: «إِنَّهُ يَخْرُجُ مِنْ ضِئْضِئِ هٰذَا قَوْمٌ يَتْلُونَ كِتابَ اللهِ رَطْباً، لا يُجاوِزُ حَناجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ». وأَظُنُّهُ

fourth was either 'Alqama or 'Āmir bin Aṭ-Ṭufail. On that, one of his Companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet ﷺ, he said, "Don't you trust me though I am the trustworthy man of the One in the heavens, and I receive the news of heaven (i.e., Divine Revelation) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and he said, "O Allāh's Messenger! Be afraid of Allāh." The Prophet ﷺ said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allāh?" Then that man went away. Khālid bin Al-Walīd said, "O Allāh's Messenger! Shall I chop his neck off?" The Prophet ﷺ said, "No, may be he offers *Ṣalāt* (prayers)." Khālid said, "Numerous are those who offer *Ṣalāt* (prayers) and say by their tongues (i.e., mouths) what is not in their hearts." Allāh's Messenger ﷺ said, "I have not been ordered (by Allāh) to search the hearts of the people or cut open their bellies." Then the Prophet ﷺ looked at him (i.e., that man) while the latter was going away and said, "From the offspring of this (man) there will come out (people) who will recite the Qur'ān continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it.) They would go out of the religion (i.e., Islām) as an arrow goes out through a game's body." I think he also said, "If I should be present at their time, I would kill them as the nations of Thamūd were killed."

قالَ: «لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ». [راجع: ٣٣٤٤]

**4352.** Narrated 'Aṭā': Jabīr said, "The Prophet ﷺ ordered 'Alī to keep the state of *Iḥrām*." Jabīr added, " 'Alī bin Abī Ṭālib رَضِيَ الله عَنْهُ returned (from Yemen) when he was a governor (of Yemen). The Prophet ﷺ said to him, 'With what intention have you assumed the state of *Iḥrām*?' 'Alī said, 'I have assumed *Iḥrām* with the same intention as that of the Prophet ﷺ.' Then the Prophet ﷺ said (to him), 'Offer a *Hady* and keep the state of *Iḥrām* in which you are now.' 'Alī slaughtered a *Hady* on his behalf."

**٤٣٥٢ - حدَّثنا** المَكِّيُّ بنُ إبْرَاهِيمَ، عَنِ ابنِ جُرَيْجٍ: قالَ عَطاءٌ: قالَ جابِرٌ: أَمَرَ النَّبيُّ ﷺ علِيًّا أَنْ يُقيمَ عَلى إحرامِهِ. زَادَ مُحَمَّدُ بن بكرٍ، عَنِ ابنِ جُرَيْجٍ: قالَ عطاءٌ: قالَ جابرٌ: فَقَدِمَ عَلِيُّ بنُ أبي طالِبٍ رَضِيَ اللهُ عَنْهُ بِسِعايَتِهِ فَقالَ لَهُ النَّبيُّ ﷺ: «بِمَ أَهْلَلْتَ يا عَلِيُّ؟» قالَ: بِما أَهَلَّ بِهِ النَّبيُّ ﷺ قالَ: «فأَهْدِ وامْكُثْ حَرَاماً كَمَا أَنْتَ»، قالَ: وأَهْدَى لَه عَلِيٌّ هَدْياً. [راجع: ١٥٥٧]

**4353, 4354.** Narrated Ibn 'Umar رَضِيَ الله عَنْهُما: The Prophet ﷺ assumed the state of *Iḥrām* for *'Umra* and *Ḥajj*, and we too assumed it for *Ḥajj* with him. When we arrived at Makkah, the Prophet ﷺ said, "Whoever does not possess a *Hady* should regard his *Iḥrām* for *'Umra* only." The Prophet ﷺ had a *Hady* with him. 'Alī bin Abī Ṭālib came to us from Yemen with the intention of performing *Ḥajj*. The Prophet ﷺ said (to him), "With what intention have you assumed the *Iḥrām*, for your wife is with us?" 'Alī said, "I assumed the *Iḥrām* with the same intention as that of the Prophet ﷺ." The Prophet ﷺ said, "Keep on the state of *Iḥrām*, as we have got the *Hady*."

**٤٣٥٣، ٤٣٥٤ - حدَّثنا** مُسَدَّدٌ قَالَ: حدَّثنا بِشْر بن المُفَضَّلِ، عَنْ الطَّوِيلِ: حدَّثنا بَكْرٌ البَصرِيُّ أَنَّه ذَكَرَ أَنَّ أنساً حدَّثَهُمْ أَنَّ رسولَ اللهِ ﷺ أَهَلَّ بِعُمْرَةٍ وَحَجَّةٍ. فَقالَ: أَهَلَّ النَّبِيُّ ﷺ بِالحَجِّ وأَهْلَلْنا بِهِ مَعَهُ فَلَمَّا قَدِمْنَا مَكَّةَ قالَ: «مَنْ لَمْ يكُنْ مَعه هَدْيٌ فَلْيَجْعَلْها عُمْرَةً». وكانَ مَعَ النَّبيِّ ﷺ هَدْيٌ فَقَدِمَ عَلَيْنا عَلِيُّ بنُ أبي طالبٍ مِنَ اليَمَنِ حَاجّاً فَقالَ النَّبيُّ ﷺ: «بِمَ أَهْلَلْتَ فإِنَّ مَعَنا أَهْلَكَ؟» قالَ: أَهْلَلْتُ بِما أَهَلَّ بِهِ النَّبيُّ ﷺ قالَ: «فأَمْسِكْ فإِنَّ مَعَنا هَدْياً».

## (63) CHAPTER. *Ghazwā Dhūl-Khalaṣa*.

## (٦٣) بابُ غَزْوَةِ ذِي الخَلَصَةِ

**4355.** Narrated Jarīr رَضِيَ الله عَنْهُ: In the Pre-Islāmic Period of Ignorance there was a

**٤٣٥٥ - حدَّثنا** مُسَدَّدٌ: حدَّثنا

house called *Dhūl-Khalaṣa* or *Al-Ka'bah Al-Yamānīya* or *Al-Ka'bah Ash-Shāmīya*. The Prophet ﷺ said to me, "Won't you relieve me from *Dhūl-Khalaṣa*?" So, I set out with one hundred and fifty riders, and we dismantled it and killed whoever was present there. Then I came to the Prophet ﷺ and informed him, and he invoked good upon us and Al-Aḥmas (tribe).

[See Vol.4. *Ḥadīth* No.3020].

خالدٌ: حدَّثنا بَيانٌ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قالَ: كانَ بَيْتٌ في الجاهليَّةِ يُقالُ لَه: ذو الخَلَصَةِ والكَعْبَةُ اليَمانِيَةُ والكَعْبَةُ الشَّامِيَّةُ، فَقالَ لي النَّبيُّ ﷺ: «أَلا تُرِيحُني منْ ذي الخَلَصَةِ؟» فَنَفَرْتُ في مائَةٍ وخَمْسينَ راكِباً فكَسَرْناهُ وقَتَلْنا مَنْ وَجَدْنا عِنْدَه فأتَيْتُ النَّبيَّ ﷺ فأَخْبَرْتُهُ فَدَعا لَنا ولأَحْمَسَ. [راجع: ٣٠٢٠]

**4356.** Narrated Qais: Jarīr رَضِيَ اللهُ عَنْهُ said to me, "The Prophet ﷺ said to me, 'Won't you relieve me from *Dhul-Khalaṣa*?' And that was a house in (Yemen belonging to the tribe of) Khath'am called *Al-Ka'bah Al-Yamānīya*. I proceeded with one hundred and fifty cavalrymen from Aḥmas (tribe) who were excellent knights. It happened that I could not sit firm on horses, so the Prophet ﷺ stroke me over my chest till I saw the marks of his fingers over my chest, and then he said, 'O Allāh! Make him (i.e., Jarīr) firm make him a guiding and rightly-guided man.'" So Jarīr proceeded to it, dismantled and burnt it, and then sent a messenger to Allāh's Messenger ﷺ. The messenger of Jarīr said (to the Prophet ﷺ), "By Him Who sent you with the Truth, I did not leave that place till it was like a scabby camel (i.e., completely marred and spoilt)." The Prophet ﷺ invoked for Allāh's Blessing for the horses of Aḥmas and their men, five times.

[See Vol.4., *Ḥadīth* No.3020]

**٤٣٥٦** - حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى: حدَّثَنا إسْمَاعِيلُ: حدَّثَنا قَيْسٌ قالَ: قالَ لي جَرِيرٌ رَضِيَ اللهُ عَنْهُ: قالَ لي النَّبيُّ ﷺ: «أَلا تُرِيحُني مِنْ ذِي الخَلَصَةِ؟ - وكانَ بَيْتاً في خَثْعَمَ يُسَمَّى الكَعْبَةَ اليَمانِيَةَ - فانطَلَقْتُ في خَمْسِينَ وَمِائَةِ فارِسٍ مِنْ أَحْمَسَ وكانُوا أَصحَابَ خَيْلٍ وكُنْتُ لا أَثْبُتُ عَلى الخَيْلِ فَضَرَبَ في صَدْرِي حَتَّى رأَيْتُ أَثَرَ أَصَابِعِهِ في صَدْرِي وَقالَ: «اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هادِياً مَهْدِيًّا». فانْطَلَقَ إلَيْها فَكَسَرَها وَحَرَّقَها ثُمَّ بَعَثَ إلى رَسُولِ اللهِ ﷺ فَقالَ رَسُولُ جَرِيرٍ: وَالَّذِي بَعَثَكَ بالحَقِّ ما جِئْتُكَ حَتَّى تَرَكْتُها كأَنَّها جَمَلٌ أَجرَبُ. قالَ: فَبارَكَ في خَيْلِ أَحْمَسَ وَرِجالِهَا خَمْسَ مَرَّاتٍ. [راجع: ٣٠٢٠]

**4357.** Narrated Qais: Jarīr said, "Allāh's Messenger ﷺ said to me, 'Won't you relieve

**٤٣٥٧** - حدَّثَنا يُوسُفُ بن

موسَى: أَخبَرَنا أبو أسامَةَ، عَنْ إِسْمَاعِيلَ بنِ أبي خالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قالَ: قالَ لي رَسُولُ اللهِ ﷺ: «أَلا تُرِيحُني مِنْ ذي الخَلَصَةِ؟» فقُلْتُ: بَلى، فانْطَلَقْتُ في خَمْسِينَ وَمِائَةِ فارِسٍ مِنْ أَحْمَسَ وكانُوا أَصحابَ خَيْلٍ وكُنْتُ لا أَثْبُتُ عَلى الخَيْلِ فذَكَرْتُ ذلكَ للنَّبيِّ ﷺ فَضَرَبَ يَدَه عَلى صَدْرِي حتَّى رَأَيْتُ أَثَرَ يَدِهِ في صَدْرِي وقالَ: «اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هادِياً مَهْدِيًّا»، قالَ: فَما وَقَعْتُ عَنْ فَرَسٍ بَعْدُ، قالَ: وكانَ ذو الخَلَصَةِ بَيْتاً باليَمَنِ لِخَثْعَمَ وبَجيلَةَ فيهِ نُصبٌ يُعبَدُ يُقال لَه: الكَعْبَةُ، قالَ: فأَتاها فحَرَّقَها بالنَّارِ وكَسَرَها. قالَ: ولمَّا قَدِمَ جَرِيرٌ اليَمَنَ كانَ بِها رَجُلٌ يسْتَقْسِمُ بالأَزْلامِ، فَقِيلَ لَه: إنَّ رَسُولَ رَسُولِ اللهِ ﷺ هاهُنا فإنْ قَدَرَ عَلَيْكَ ضَرَبَ عُنُقَكَ. قالَ: فَبَيْنَما هُوَ يَضْرِبُ بِها إذْ وَقَفَ عَلَيْهِ جَرِيرٌ، فَقالَ: لتَكْسِرنَّها وَلَتَشْهَدَنَّ أَنْ لا إِلَهَ إِلَّا اللهُ أو لأَضْرِبَنَّ عُنُقَكَ، قالَ: فكَسَرَها وشَهِدَ. ثُمَّ بَعَثَ جَرِيرٌ رَجُلاً مِنْ أَحْمَسَ يُكْنَى أَبا أَرْطاةَ إلى النَّبيِّ ﷺ يُبَشِّرُهُ بذلكَ، فَلَمَّا أتى النَّبيَّ ﷺ قالَ: يا رَسُولَ اللهِ، وَالَّذي بَعَثَكَ بالحَقِّ ما جِئْتُ حتَّى تركْتُها كأَنَّها جَمَلٌ أَجْرَبُ، قالَ: فَبرَّكَ النَّبيُّ ﷺ

me from *Dhūl-Khalaṣa*?' I replied, 'Yes, (I will relieve you).' So, I proceeded along with one hundred and fifty cavalrymen from Aḥmas (tribe) who were excellent knights. It happened that I could not sit firm over horses, so I informed the Prophet ﷺ of that, and he stroke my chest till I saw his finger marks over my chest, and he said, 'O Allāh! Make him firm and make him a guiding and a rightly-guided man.' Since then I have never fallen from a horse. *Dhul-Khalaṣa* was a house in Yemen belonging to the tribes of Khath'am and Bajīla, and in it there were idols which were worshipped, and it was called *Al-Ka'bah*. Jarīr went there, burnt it with fire and dismantled it. When Jarīr reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him, "The messenger of Allāh's Messenger ﷺ is present here and if he should get hold of you, he would chop off your neck." One day, while he was using them (i.e., arrows of divination), Jarīr stopped there and said to him, "Break them (i.e., the arrows) and testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), or else I will chop off your neck." So the man broke those arrows and testified that *Lā ilāha illallāh*. Then Jarīr sent a man called Abū Arṭāh from the tribe of Aḥmas to the Prophet ﷺ to convey the good news (of destroying *Dhūl-Khalaṣa*). When the messenger reached the Prophet ﷺ, he said, "O Allāh's Messenger! By Him Who sent you with the Truth, I did not leave it till it was like a scabby camel." Then the Prophet ﷺ invoked for Allāh's Blessings for the horses of Aḥmas and their men, five times.

عَلى خَيْلٍ أَحْمَسَ وَرِجالِها خَمْسَ مَرَّاتٍ. [راجع: ٣٠٢٠]

**(64) CHAPTER. The *Ghazwa* of Dhāt-us-Salāsil, which is the *Ghazwā* of Lakhm and Judhām.**

(٦٤) **بابٌ** غَزْوَةِ ذَاتِ السَّلاسِلِ. وهيَ غَزْوَةُ لَخْمٍ وَجُذامَ،

'Urwa said, "It is the land of the tribe of Balā, 'Udhra and Banū Al-Qain."

قالَه إسْماعِيلُ بنُ أبي خالِدٍ. وَقالَ ابنُ إسحاقَ، عَنْ يَزِيدَ، عَنْ عُرْوَةَ: هيَ بلاد بَلِيٍّ وعُذْرَةَ وبني القَيْنِ.

**4358.** Narrated Abū 'Uthmān: Allāh's Messenger ﷺ sent 'Amr bin Al-'Āṣ as the commander of the troops of Dhāt-us-Salāsil. 'Amr bin Al-'Āṣ said, "(On my return) I came to the Prophet ﷺ and said, 'Which people do you love most?' He replied, ' 'Āishah'. I said, 'From amongst the men?' He replied, 'Her father (Abū Bakr)'. I said, 'Whom (do you love) next?' He replied, ' 'Umar.' Then he counted the names of many men, and I became silent for fear that he might regard me as the last of them."

٤٣٥٨ - حدَّثَنا إسحَاقُ: أَخْبَرَنا خالِدُ بنُ عَبْدِ اللهِ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أَبي عُثمانَ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ عَمْرَو بنَ العاصِ عَلى جَيْشِ ذَاتِ السَّلاسِلِ، قالَ: فأَتَيْتُهُ فقُلْتُ: أيُّ النَّاسِ أَحَبُّ إلَيْكَ؟ قالَ: «عائشَةُ»، قُلْتُ: منَ الرِّجالِ؟ قالَ: «أبُوها»، قُلْتُ: ثُمَّ مَنْ؟ قالَ: «عُمَرُ»، فَعَدَّ رِجالاً فَسَكَتُّ مَخافَةَ أَنْ يَجْعَلَني في آخِرِهِمْ. [راجع: ٣٦٦٢]

**(65) CHAPTER. The departure of Jarīr to Yemen.**

(٦٥) **بابٌ** ذَهابُ جَرِيرٍ إلى اليَمَنِ

**4359.** Narrated Jarīr رَضِيَ اللهُ عَنْهُ: While I was at Yemen, I met two men from Yemen called Dhū-Kalā' and Dhū-'Amr, and I started telling them about Allāh's Messenger ﷺ. Dhū-'Amr said to me, "If what you are saying about your friend (i.e., the Prophet ﷺ) is true, then he has died three days ago." Then both of them accompanied me to Al-Madīna, and when we had covered some distance on the way to Al-Madīna, we saw some riders coming from Al-Madīna. We asked them and they said,

٤٣٥٩ - حدَّثَني عَبْدُ اللهِ بنُ أبي شَيْبَةَ العَبْسِيُّ: حدَّثَنا ابنُ إدْرِيسَ، عَنْ إسْماعِيلَ ابنِ أبي خالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قالَ: كُنْتُ باليَمن فَلَقِيتُ رَجُلَيْنِ مِنْ أَهْلِ اليمن ذَا كَلاعٍ وَذا عَمْرٍو، فجَعَلْتُ أُحَدِّثُهُمْ عَنْ رَسُولِ اللهِ ﷺ فَقالَ لَهُ ذُو عَمْرٍو: لَئِنْ كانَ الَّذي تَذْكُرُ مِنْ أَمرِ

"Allāh's Messenger ﷺ has died and Abū Bakr has been appointed as the caliph and the people are in a good state." Then they said, "Tell your friend (Abū Bakr) that we have come (to visit him), and if Allāh will, we will come again." So they both returned to Yemen. When I told Abū Bakr their statement, he said to me, "I wish you had brought them (to me)." Afterwards I met Dhū-'Amr, and he said to me, "O Jarīr! You have done a favour to me and I am going to tell you something. You, the nation of Arabs, will remain prosperous as long as you choose and appoint another chief whenever the former one is dead. But if authority is obtained by the power of the sword, then the rulers will become kings who will get angry, as kings get angry, and will be delighted as kings get delighted."

صاحبكَ، لَقَدْ مرَّ عَلى أَجلهِ منذُ ثَلاثٍ وأَقْبَلا معِي حتَّى إذا كُنَّا في بَعْضِ الطَّرِيقِ رُفِعَ لَنا رَكْبٌ مِنْ قِبَلِ المَدِينَةِ فَسأَلْناهُمْ فَقالُوا: قُبِضَ رَسُولُ اللهِ ﷺ وَاسْتُخْلِفَ أبو بَكْرٍ والنَّاسُ صَالِحون. فَقالا: أَخْبِرْ صَاحِبَكَ أنَّا قَدْ جِئْنا وَلَعَلَّنا سَنَعُودُ إنْ شاءَ اللهُ، وَرَجَعا إلى اليَمَنِ فأَخْبَرْتُ أبا بَكْرٍ بِحَدِيْثِهِمْ، قالَ: أَفَلا جِئْتَ بِهِمْ؟ فَلَمَّا كانَ بَعْدُ قالَ لي ذُو عَمْرٍو: يا جَرِيرُ، إنَّ لَكَ عَليَّ كَرَامَةً، وإنِّي مُخْبِرُكَ خَبراً. إنَّكُمْ مَعْشَرَ العَرَبِ لَنْ تَزَالُوا بِخَيْرٍ ما كُنْتُمْ إذَا هَلَكَ أَمِيرٌ تأَمَّرْتُمْ في آخَرَ. فإذَا كانَتْ بالسَّيْفِ كانُوا مُلُوكاً، يَغْضَبُونَ غَضَبَ المُلُوكِ، وَيَرْضَوْنَ رِضَا المُلُوكِ.

**(66) CHAPTER. The *Ghazwā* of the sea-coast.**

(It took place) when they (i.e., Muslims) were waiting for the caravan (of *Mushrikūn*) of Quraish; the commander of the troops being Abu 'Ubaida bin Al-Jarrāḥ رَضِيَ اللهُ عَنْهُ

**(٦٦) بابُ غَزْوَةِ سِيفِ البَحْرِ، وَهُمْ يَتَلَقَّوْنَ عِيراً لِقُرَيْشٍ، وأَمِيرُهُمْ أَبو عُبَيْدَةَ ابنُ الجَرَّاحِ رَضِيَ اللهُ عَنْهُ**

**4360.** Narrated Wahb bin Kaisān: Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما said: "Allāh's Messenger ﷺ sent troops to the sea-coast and appointed Abū 'Ubaida bin Al-Jarrāḥ as their commander, and they were 300 (men)." Jabir added: "We set out, and we had covered some distance on the way, our journey-food ran short. So Abū 'Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey-food was dates, and Abū 'Ubaida kept on giving us our daily ration from it little

٤٣٦٠ - حدَّثَنَا إسْماعِيلُ قالَ: حدَّثَني مالكٌ، عَنْ وَهْبِ بنِ كَيْسانَ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أَنَّهُ قالَ: بَعَثَ رَسُولُ اللهِ ﷺ بَعْثاً قِبَلَ السَّاحِلِ وأَمَّرَ عَلَيْهِمْ أبا عُبَيْدَةَ بنَ الجَرَّاحِ وَهُمْ ثَلاثمائة فخَرَجْنا فَكُنَّا بِبَعْضِ الطَّرِيقِ فَنِيَ الزَّادُ فأَمَرَ أبو عُبَيْدَةَ بأَزْوَادِ الجَيْشِ فجُمِعَ فَكانَ

مِزْوَدَ تَمْرٍ فَكانَ يَقُوتُنا كُلَّ يَوْمٍ قَليلاً قَليلاً حتَّى فَنِيَ فَلَمْ يَكُنْ يُصِيبُنَا إلَّا تَمْرَةٌ تَمْرَةٌ فَقُلْتُ: ما تُغْني عَنْكُمْ تَمْرَةٌ؟ فَقالَ: لَقَدْ وَجَدْنَا فَقْدَها حِينَ فَنِيَتْ. ثُمَّ انْتَهَيْنا إلى البَحْرِ فإذَا حُوتٌ مِثْلُ الظَّرِبِ فأكَلَ مِنْهُ القَوْمُ ثمانِ عَشْرَةَ لَيْلَةً. ثُمَّ أمَرَ أبو عُبَيْدَةَ بِضِلْعَيْنِ مِنْ أضْلاعِهِ فنُصِبا ثُمَّ أمَرَ بِرَاحِلَةٍ فَرُحِلَتْ ثُمَّ مَرَّتْ تَحْتَهُما فَلَمْ تُصِبْهُما. [راجع: ٢٤٨٣]

by little (piecemeal) till it decreased to such an extent that we did not receive except a date each." I asked (Jābir), "How could one date benefit you?" He said, "We came to know its value when even that finished." Jābir added, "Then we reached the sea (coast) where we found a fish like a small mountain. The people (i.e., troops) ate of it for 18 nights (i.e., days). Then Abū 'Ubaida ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them."

٤٣٦١ - حدَّثَنا عَليُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفيانُ قالَ: الَّذي حَفِظْناهُ مِنْ عَمْرِو بنِ دِينارٍ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ يَقُولُ: بَعَثَنا رَسُولُ اللهِ ﷺ ثلاثمائةِ رَاكِبٍ أميرُنا أبو عُبَيْدَةَ بنُ الجَرَّاحِ نَرْصُدُ عِيرَ قُرَيْشٍ فأقَمْنا بالسَّاحِلِ نِصْفَ شَهْرٍ. فأصابَنا جُوعٌ شَدِيدٌ حتَّى أكَلْنا الخَبَطَ، فَسُمِّيَ ذٰلكَ الجَيْشُ جَيْشَ الخَبَطِ. فألْقَى لَنا البَحْرُ دَابَّةً يُقالُ لَها: العَنْبَرُ، فأكَلْنا مِنْهُ نِصْفَ شَهْرٍ وَادَّهَنَّا مِنْ وَدَكِهِ حتَّى ثابَتْ إلَيْنا أجْسامُنا فأخَذَ أبو عُبَيْدَةَ ضِلَعاً مِنْ أضْلاعِهِ فَنَصَبَهُ فعَمَدَ إلى أطْوَلِ رَجُلٍ مَعَهُ، قالَ سُفْيانُ مَرَّةً: ضِلَعاً مِنْ أعْضَائِهِ فَنَصَبَهُ وأخَذَ رَجُلاً وَبَعِيراً فَمَرَّ تَحْتَهُ، قالَ جابِرٌ: وكانَ رَجُلٌ مِنَ القَوْمِ نَحَرَ ثَلاثَ جَزَائِرَ، ثُمَّ نَحَرَ

**4361.** Narrated Jābir bin 'Abdullāh رَضِيَ الله عَنْهُما: Allāh's Messenger ﷺ sent us and we were three hundred riders under the command of Abū 'Ubaida bin Al-Jarrāḥ in order to watch the caravan of the Quraish *Mushrikūn* (pagans). We stayed at the seashore for half a month and were struck with such severe hunger that we ate even the *Khabaṭ* (i.e., the leaves of the *Salām*, a thorny desert tree), and because of that, the army was known as *Jaish-ul-Khabaṭ*. Then the sea threw out an animal (i.e., a fish) called *Al-'Anbar* and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e., became strong and healthy). Abū 'Ubaida took one of its ribs, fixed it on the ground; then he went to the tallest man of his companions (to let him pass under the rib). [Once Sufyān said, "He took a rib from its parts and fixed it, and then took a man and camel and they passed from underneath it (without touching it)]. Jābir added: There was a man amongst the people who slaughtered three camels and then slaughtered another three camels and then slaughtered other three camels, and then

ثَلاثَ جَزائِرَ، ثُمَّ نَحَرَ ثَلاثَ جَزائِرَ، ثُمَّ إِنَّ أَبا عُبَيْدَةَ نَهاهُ. وكانَ عَمْرٌو يَقولُ: أَخْبَرَنا أَبو صالِحٍ: أَنَّ قَيْسَ بنَ سَعْدٍ قالَ لأَبيهِ: كُنْتُ في الجَيْشِ فَجاعُوا قالَ: انْحَرْ، قالَ: نَحَرْتُ، قالَ: ثُمَّ جاعُوا، قالَ: انْحَرْ، قالَ: نَحَرْتُ. قالَ: ثُمَّ جاعُوا، قالَ: انْحَرْ، قالَ: نَحَرْتُ، ثُمَّ جاعُوا، قالَ: انْحَرْ، قالَ: نُهِيتُ. [راجع: ٢٤٨٣]

Abū 'Ubaida forbade him to do so.

Narrated Abū Ṣāliḥ: Qais bin Sa'd said to his father. "I was present in the army and the people were struck with severe hunger." He said, "You should have slaughtered (camels) (for them)." Qais said, "I did slaughter camels but they were hungry again." He said, "You should have slaughtered (camels) again." Qais said, "I did slaughter (camels) again but the people felt hungry again." He said, "You should have slaughtered (camels) again." Qais said, "I did slaughter (camels) again, but the people again felt hungry." He said, "You should have slaughtered (camels) again." Qais said, "But I was forbidden (by Abū 'Ubaida this time)."[1]

**٤٣٦٢** - حَدَّثَنا مُسَدَّدٌ: حَدَّثَنا يَحْيَى، عَنِ ابنِ جُرَيْجٍ قالَ: أَخْبَرَني عَمْرٌو أَنَّهُ سَمِعَ جابِراً رَضِيَ اللهُ عَنْهُ يَقُولُ: غَزَوْنا جَيْشَ الخَبَطِ وأُمِّرَ أَبو عُبَيْدَةَ فَجُعْنا جُوعاً شَدِيداً فأَلْقَى البَحْرُ حُوتاً مَيِّتاً لَمْ نَرَ مِثْلَهُ يُقالُ لَه: العَنْبَرُ، فأَكَلْنا مِنْه نِصْفَ شَهْرٍ، فأَخَذَ أَبو عُبَيْدَةَ عَظْماً مِنْ عِظامِهِ فَمَرَّ الرَّاكِبُ تَحْتَه. وأَخْبَرَني أَبو الزُّبَيْرِ: أَنَّه سَمِعَ جابِراً يَقُولُ: قالَ أَبو عُبَيْدَةَ: كُلوا. فَلَمَّا قَدِمْنا المَدِينَةَ ذَكَرْنا ذٰلِكَ للنَّبِيِّ ﷺ فَقالَ: «كُلُوا رِزْقاً أَخْرَجَهُ اللهُ، أَطْعِمُونا إِنْ كانَ مَعَكُمْ مِنْهُ»، فأَتاه بَعْضُهُمْ فأَكَلَهُ. [راجع: ٢٤٨٣]

**4362.** Narrated Jābir رَضِيَ اللهُ عَنْهُ: We set out in the army of *Al-Khabaṭ* and Abū 'Ubaida was the commander of the troops. We were struck with severe hunger and the sea threw out a dead fish the like of which we had never seen, and it was called *Al-'Anbar*. We ate of it for half a month. Abū 'Ubaida took (and fixed) one of its (rib) bones and a rider passed underneath it (without touching it). (Jābir added:) Abū 'Ubaida said (to us), "Eat (of that fish)." When we arrived at Al-Madīna, we informed the Prophet ﷺ about that, and he said, "Eat, for it is a provision (food) Allāh has brought out for you, and feed us if you have some of it." So some of them gave him (of that fish) and he ate it.

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(1) (H. 4361) He was forbidden lest they should run short of riding animals.

**(67) CHAPTER. The *Hajj* in which Abū Bakr led the people in the 9th year (of *Al-Hijrah*)**

**(٦٧) بابُ حَجِّ أَبي بَكْرٍ بالنَّاسِ في سَنَةِ تِسْعٍ**

**4363.** Narrated Abū Hurairah that during the *Hajj* in which the Prophet ﷺ had made Abū Bakr Aṣ-Ṣīddiq as chief of the *Hajj*. Before the *Hajjat-al-Wadā'*, on the day of *Nahr*, Abū Bakr رَضِيَ اللهُ عَنْهُ sent him along with a group of persons to announce to the people, "No *Al-Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] is permitted to perform *Hajj* after this year and nobody is permitted to perform the *Tawāf* of the Ka'bah in a naked state."

**٤٣٦٣** - حدَّثني سُلَيمانُ بنُ داوُدَ أَبو الرَّبيعِ: حدَّثنا فُلَيْحٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَنْ أبي هُرَيْرَةَ: أَنَّ أبا بَكْرٍ الصِّدِّيقَ رَضِيَ اللهُ عَنْهُ بَعَثَهُ في الحَجَّةِ التي أَمَّرَهُ عَلَيْها النَّبيُّ ﷺ قَبْلَ حَجَّةِ الوَداعِ يَوْمَ النَّحْرِ في رَهْطٍ يُؤَذِّنُ في النَّاسِ: أن لا يَحُجَّ بَعْدَ العامِ مُشْرِكٌ وَلا يَطُوفَ بالبَيْتِ عُرْيانٌ. [راجع: ٣٦٩]

**4364.** Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The last complete *Sūrah* which was revealed (to the Prophet ﷺ) was *Barā'a* (i.e., *Sūrat At-Tauba*), and the last Verse (i.e., last part of a *Sūrah*) which was revealed was the last Verses of *Sūrat An-Nisā'*:

"They ask you for a legal verdict. Say: Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs)..." (V.4:176)

**٤٣٦٤** - حدَّثَنا عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا إِسْرائِيل، عَنْ أَبي إِسحاقَ، عَنِ البَراءِ رَضِيَ اللهُ عَنْهُ قالَ: آخِرُ سُورَةٍ نَزَلَتْ كامِلَةً: بَراءَةٌ، وآخِرُ سُورَةٍ نَزَلَتْ خاتِمَةُ سُورَةِ النِّساءِ ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ﴾. [انظر: ٤٦٠٥، ٤٦٥٤، ٦٧٤٤]

**(68) CHAPTER. The delegation of Banī Tamīm.**

**(٦٨) بابُ وَفْدِ بَني تَميمٍ**

**4365.** Narrated 'Imrān bin Ḥuṣain رَضِيَ اللهُ عَنْهُما: A delegation from Banū Tamīm came to the Prophet ﷺ. The Prophet ﷺ said, "Accept the good tidings, O Banū Tamīm!" They said, "O Allāh's Messenger! You have given us good tidings, so give us (something)." Signs of displeasure appeared on his face. Then another delegation from Yemen came and he said

**٤٣٦٥** - حدَّثَنا أَبو نُعَيم: حدَّثَنا سُفْيانُ، عَنْ أَبي صَخْرَةَ، عَنْ صَفْوانَ بنِ مُحْرِزٍ المَازِنِيِّ، عَنْ عِمْرانَ بنِ حُصَينٍ رَضِيَ اللهُ عَنْهُما قالَ: أَتَى نَفَرٌ مِنْ بَني تَميمٍ النَّبيَّ ﷺ فَقالَ: «اقْبَلُوا البُشْرَى يا بَني تَميمٍ»، قالُوا:

يا رَسُولَ اللهِ قَدْ بَشَّرْتَنا فَأَعْطِنا، فَرُؤِيَ ذٰلِكَ في وَجْهِهِ. فَجاءَ نَفَرٌ مِنَ اليَمَنِ فَقالَ: «اقْبَلُوا البُشْرَى إِذْ لَمْ يَقْبَلْها بَنُو تَميمٍ»، قالُوا: قَدْ قَبِلْنا يا رَسُولَ اللهِ. [راجع: ٣١٩٠]

(to them), "Accept the good tidings, for Banū Tamīm refuses to accept them." They replied, "We have accepted them, O Allāh's Messenger!"

## (٦٩) بابٌ:

## (69) CHAPTER.

قالَ ابنُ إسحاقَ: غَزْوَةُ عُيَيْنَةَ بنِ حِصْنِ بنِ حُذَيْفَةَ بنِ بَدْرٍ، بَني العَنْبَرِ مِنْ بَني تَميمٍ، بَعَثَهُ النَّبِيُّ ﷺ إِلَيهِم فَأَغارَ وأَصابَ مِنْهُمْ ناساً وَسَبى مِنْهُمْ سِباءً.

Narrated Ibn Isḥāq: The *Ghazwā* of 'Uyaina bin Ḥiṣn bin Ḥudhaifa bin Badr waged against Banū Al-'Anbar, a branch of Banū Tamīm. The Prophet ﷺ sent 'Uyaina to raid them. He raided them and killed some of them and took some others as captives.

[See *Fatḥ Al-Bārī*]

٤٣٦٦ - حدَّثني زُهَيرُ بنُ حَرْبٍ: حدَّثَنا جَرِيرٌ، عَنْ عُمارَةَ بنِ القَعْقاعِ، عَنْ أَبي زُرْعَةَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: لا أَزالُ أُحِبُّ بَني تَميمٍ بَعْدَ ثَلاثٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ يَقُولُها فِيهِمْ: «هُمْ أَشَدُّ أُمَّتِي عَلى الدَّجّالِ». وكانَتْ فِيهِمْ سَبِيَّةٌ عِنْدَ عائِشَةَ فَقالَ: «أَعْتِقِيها فإِنَّها مِنْ وَلَدِ إِسْماعِيلَ». وَجاءَتْ صَدَقاتُهُمْ فَقالَ: «هٰذِهِ صَدَقاتُ قَوْمٍ، أَوْ قَوْمي». [راجع: ٢٥٤٣]

**4366.** Narrated Abū Hurairah رضي الله عنه: I have not ceased to like Banū Tamīm ever since I heard of three qualities attributed to them by Allāh's Messenger ﷺ. (He said): "They, out of all my followers, will be the strongest opponent of *Ad-Dajjāl*"; 'Āishah had a slave-girl from them, and the Prophet ﷺ told her to manumit her as she was from the descendants of (the Prophet) Isma'īl (Ishmāel); and, when their *Zakāt* was brought, the Prophet ﷺ said, "This is the *Zakāt* of my people."

٤٣٦٧ - حدَّثني إِبْرَاهِيمُ بنُ مُوسَى: حدَّثَنا هِشامُ بنُ يُوسُفَ: أَنَّ ابنَ جُرَيْجٍ أَخبرَهُمْ عَنِ ابنِ أَبي مُلَيْكَةَ: أَنَّ عَبْدَ اللهِ ابنَ الزُّبَيرِ أَخْبَرَهُمْ أَنَّه قَدِمَ رَكْبٌ مِنْ بَني تَميمٍ عَلى النَّبِيِّ

**4367.** Narrated Ibn Abī Mulaika: 'Abdullāh bin Az-Zubair said that a group of riders belonging to Banū Tamīm came to the Prophet ﷺ. Abū Bakr said (to the Prophet ﷺ), "Appoint Al-Qa'qā' bin Ma'bad bin Zurāra as (their) ruler." 'Umar said (to the Prophet ﷺ), "No! But appoint Al-Aqra' bin Ḥābis." Thereupon Abū Bakr

ﷺ، فقالَ أبو بَكرٍ: أمِّرِ القَعْقاعَ بنَ مَعْبَدِ بنِ زُرارَةَ، فقالَ عُمَرُ: بَلْ أمِّرِ الأقْرَعَ بنَ حابِسٍ. قالَ أبو بَكرٍ: ما أرَدْتَ إلّا خِلافي، قالَ عمَرُ: ما أرَدْتُ خلافَكَ. فتَمارَيا حتّى ارْتَفَعَتْ أصْوَاتُهُما، فنزَلَ في ذلكَ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦ﴾ حتّى انْقَضَتْ. [انظر: ٤٨٤٥، ٤٨٤٧، ٧٣٠٢]

said (to 'Umar), "You just wanted to oppose me." 'Umar replied, "I did not want to oppose you." So both of them argued so much that their voices became louder, and then the following Divine Verses were revealed in that connection:

"O you who believe! Do not put (a decision) in advance[1] before Allāh and His Messenger... (till the end of Verse)..." (V.49:1).

## (٧٠) بابُ وَفْدِ عَبْدِ القَيْسِ

## (70) CHAPTER. The delegation of 'Abdul-Qais.

٤٣٦٨ - حدَّثَني إسحاقُ: أخبرَنا أبو عامرٍ العَقَدِيُّ: حدَّثَنا قُرَّةُ، عَنْ أبي جَمْرَةَ، قُلْتُ لِابنِ عَبّاسٍ رضي الله عنهما: إنَّ لي جَرَّةً تُنْتَبَذُ لي فِيها نَبيذاً فأشْرَبُهُ حُلْواً في جَرٍّ، إنْ أكْثَرْتُ مِنْهُ فجالَسْتُ القَوْمَ فأطَلْتُ الجُلوسَ خَشِيتُ أنْ أفْتَضِحَ. فقالَ: قَدِمَ وَفْدُ عَبْدِ القَيْسِ عَلى رَسُولِ اللهِ ﷺ فقالَ: «مَرْحَباً بالقَوْمِ غيرَ خَزَايا وَلا النَّدامى»، فقالُوا: يا رَسُولَ اللهِ، إنَّ بَيْنَنا وَبَيْنَكَ المُشْرِكِينَ مِنْ مُضَرَ وإنّا لا نَصِلُ إلَيْكَ إلّا في أشْهُرِ الحُرُمِ، حدِّثْنا بجُمَلٍ مِنَ الأمْرِ إنْ عَمِلْنا بِهِ دَخَلْنا الجَنَّةَ وَنَدْعُو بِهِ مَنْ وَراءنا. قالَ: «آمُرُكمْ بأرْبَعٍ وأنهاكُمْ

**4368.** Narrated Abū Jamra: I said to Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: I have an earthenware pot containing *Nabīdh* (i.e., water and dates or grapes) for me, and I drink of it while it is sweet. If I drink much of it and stay with the people for a long time, I get afraid that they may discover it (for I will appear as if I were drunk). Ibn 'Abbās said, "A delegation of 'Abdul-Qais came to Allāh's Messenger ﷺ and he said, 'Welcome, O people! Neither will you have disgrace nor will you regret.' They said, 'O Allāh's Messenger! There are the Muḍar *Mushrikūn* (pagans) between you and us, so we cannot come to you except in the Sacred Months. So please tell us some orders to do something good (religious deeds) on acting upon which we will enter Paradise. Besides, we will preach that to our people who are behind us.' The Prophet ﷺ said, 'I order you to do four things and forbid you from four things (I order you): To believe in Allāh. Do you know what is to

(1) (H. 4367) (i.e. hasten not to decide) in matters of war or religion before Allāh and His Messenger ﷺ that you may decide the contrary to what Allāh and His Messenger ﷺ may decide. (V. 49:1).

عَنْ أَرْبَعٍ: الإيمانُ باللهِ، هَلْ تَدْرُونَ ما الإيمانُ باللهِ؟ شَهادَةُ أَنْ لا إِلٰهَ إِلَّا اللهُ، وإقامُ الصَّلاةِ، وإيتاءُ الزَّكاةِ وصَوْمُ رَمَضانَ، وأَنْ تُعْطُوا مِنَ المَغانِمِ الخُمُسَ. وأَنْهاكُمْ عَنْ أَرْبَعٍ: ما انْتُبِذَ في الدُّبَّاءِ والنَّقِيرِ والحَنْتَمِ والمُزَفَّتِ». [راجع: ٥٣]

believe in Allāh? That is to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)... I order you also for *Iqamāt-as-Ṣalāt* [to perform *Ṣalāt* (prayers) perfectly],[1] to pay *Zakāt*; and to observe *Ṣaum* (fasting) during the month of Ramaḍān and to give the *Khumus* (i.e., one-fifth of the booty) (for Allāh's sake). I forbid you from four things (i.e., the wine that is prepared in): *Ad-Dubbā', An-Naqīr, Al-Ḥantam* and *Al-Muzaffat*.' "

(See Vol. 1, *Ḥadīth* No.53)

٤٣٦٩ - حَدَّثَنا سُلَيْمانُ بْنُ حَرْبٍ: حَدَّثَنا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبي جَمْرَةَ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَدِمَ وَفْدُ عَبْدِ القَيْسِ عَلَى النَّبِيِّ ﷺ فَقالُوا: يا رَسُولَ اللهِ، إِنَّا هٰذا الحَيَّ مِنْ رَبِيعَةَ وَقَدْ حالَتْ بَيْنَنا وَبَيْنَكَ كُفَّارُ مُضَرَ، فَلَسْنا نَخْلُصُ إِلَيْكَ إِلَّا في شَهْرٍ حَرامٍ، فَمُرْنا بِأَشْياءَ نَأْخُذُ بِها وَنَدْعُو إِلَيْها مَنْ وَراءَنا. قالَ: «آمُرُكُمْ بِأَرْبَعٍ، وأَنْهاكُمْ عَنْ أَرْبَعٍ: الإيمانِ باللهِ، شَهادَةِ أَنْ لا إِلٰهَ إِلَّا اللهُ - وَعَقَدَ واحِدَةً - وإِقامِ الصَّلاةِ، وَإِيتاءِ الزَّكاةِ، وأَنْ تُؤَدُّوا للهِ خُمُسَ ما غَنِمْتُمْ. وأَنْهاكُمْ عَنِ الدُّبَّاءِ والنَّقِيرِ والحَنْتَمِ والمُزَفَّتِ». [راجع: ٥٣]

**4369.** Narrated Ibn 'Abbas رَضِيَ اللهُ عَنْهُما: The delegation of 'Abdul-Qais came to the Prophet ﷺ and said, "O Allāh's Messenger! We belong to the tribe of Rabī'a. The infidels of Muḍar tribe intervened between us and you so that we cannot come to you except in the Sacred Months, so please order us some things we may act on and invite those left behind to act on." The Prophet ﷺ said, "I order you to observe four things and forbid you from four things: (I order you) to believe in Allāh, i.e., to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)." The Prophet ﷺ pointed with finger indicating one and added, "*Iqamat-aṣ-Ṣalāt* [perform *Aṣ-Ṣalāt* (prayers) perfectly], to give *Zakāt*, and to give one-fifth of the booty (for Allāh's sake). I forbid you to use *Ad-Dubbā', An-Naqīr, Al-Ḥantam* and *Al-Muzaffat* (utensils used for preparing alcoholic liquors and drinks)."

٤٣٧٠ - حَدَّثَنا يَحْيَى بْنُ سُلَيْمانَ: حَدَّثَنا ابْنُ وَهْبٍ: أَخْبَرَني عَمْرٌو: وقالَ بَكْرُ بْنُ مُضَرَ، عَنْ

**4370.** Narrated Bukair: Kuraib, the freed slave of Ibn 'Abbās told me that Ibn 'Abbās, 'Abdur-Raḥmān bin Azhar and Al-Miswar bin Makhrama sent him to 'Āishah saying, "Pay her our greetings and ask her about

(1) (H. 4368) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

offering of the two *Rak'a* after *'Asr* prayer, and tell her that we have been informed that you offer these two *Rak'a* while we have heard that the Prophet ﷺ had forbidden their offering." Ibn 'Abbās said, "I and 'Umar used to beat the people for their offering them." Kuraib added, "I entered upon her and delivered their message to her." She said, "Ask Umm Salama" So, I informed them (of 'Āishah's answer) and they had sent me to Umm Salama for the same purpose as they sent me to 'Āishah. Umm Salama replied, "I heard the Prophet ﷺ forbidding the offering of these two *Rak'a*. Once, the Prophet ﷺ offered the *'Asr* prayer, and then came to me. And at that time some *Anṣārī* women from the tribe of Banū Ḥarām were with me. Then (the Prophet ﷺ) offered those two *Rak'a*, and I sent my (lady) servant to him, saying, 'Stand beside him and say (to him), Umm Salama says: O Allāh's Messenger! Didn't I hear you forbidding the offering of these two *Rak'a* (after the *'Asr* prayer) yet I see you offering them? And if he beckons you with his hand, then wait.' So the (lady) servant did that and the Prophet ﷺ beckoned her with his hand, and she waited, and when the Prophet ﷺ finished his *Ṣalāt* (prayer), he said, 'O the daughter of Abū Umaiyya (i.e., Umm Salama), you were asking me about these two *Rak'a* after the *'Asr* prayer. In fact, some people from the tribe of 'Abdul-Qais came to me to embrace Islām and busied me so much that I did not offer the two *Rak'a* which were offered after the (compulsory) *Ẓuhr* prayer, and these are those two *Rak'a* (you have seen me offering)'."

عَمْرِو بنِ الحارِثِ، عَنْ بُكَيرٍ: أَنَّ كُرَيْباً مَوْلى ابنِ عَبّاسٍ حَدَّثَهُ أَنَّ ابنَ عَبّاسٍ وَعَبْدَ الرَّحْمٰنِ بنَ أَزْهَرَ والمِسْوَرَ بنَ مَخْرَمَةَ أَرْسَلُوا إلى عائشَةَ فَقالُوا: اقْرَأْ عَلَيْها السَّلامَ مِنّا جميعاً وَسَلْها عَنِ الرَّكْعَتَينِ بَعْدَ العَصْرِ فَإِنّا أُخْبِرْنا أَنَّكِ تُصَلِّيهِما وَقَدْ بَلَغَنا أَنَّ النَّبِيَّ ﷺ نَهَى عَنْهُما، قالَ ابنُ عَبّاسٍ: وكُنْتُ أَضْرِبُ مَعَ عُمَرَ النّاسَ عَنْهُما، قالَ كُرَيْبٌ: فَدَخَلْتُ عَلَيْها وَبلغتها ما أَرْسَلوني، فَقالَتْ: سَلْ أُمَّ سَلَمةَ فأَخْبَرْتُهُمْ فَرَدُّوني إلى أُمِّ سلِمَةَ بِمِثْلِ ما أَرْسَلوني إلى عائشَةَ فَقالت أُمُّ سَلَمَةَ: سَمِعْتُ النَّبِيَّ ﷺ يَنْهى عَنْهُما وإنَّهُ صَلَّى العَصْرَ ثُمَّ دَخَلَ عَلَيَّ وعِنْدي نِسْوَةٌ مِنْ بَني حَرام مِنَ الأَنْصارِ فَصَلّاهُما فأَرْسَلْتُ إِلَيهِ الخادِمَ فَقُلتُ: قُومي إلى جَنْبِهِ فَقُولي: تَقُولُ أُمُّ سَلَمَةَ: يا رَسُولَ اللهِ أَلَمْ أَسمَعْكَ تَنْهى عَنْ هاتَينِ الرَّكْعَتَينِ فأَرَاكَ تُصَلِّيهِما؟ فإِنْ أَشارَ بِيَدِهِ فاسْتأخِرِي. ففَعَلَتِ الجارِيَةُ فأَشارَ بِيَدِهِ فاسْتأخَرَتْ عَنْهُ، فَلَمّا انْصَرَفَ قالَ: «يا بِنْتَ أَبي أُمَيَّةَ، سأَلْتِ عَنِ الرَّكْعَتَينِ بَعْدَ العَصْرِ، إنَّهُ أَتاني أُناسٌ مِنْ عَبْدِ القَيْسِ بالإِسْلامِ مِنْ قَوْمِهِمْ فشَغَلوني عَنِ الرَّكْعَتَينِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُما هاتانِ». [راجع: ١٢٣٣]

**4371.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The first Friday (i.e., *Jumu'ah*) prayer offered after the Friday prayer offered at the mosque of Allāh's Messenger ﷺ was offered at the mosque of 'Abdul-Qais situated at Juwātha, that is a village at Al-Baḥrain.

٤٣٧١ - حدَّثني عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفيُّ: حدَّثنا أبو عامرٍ عَبْدُ المَلِكِ: حدَّثنا إبْراهِيمُ هُوَ ابنُ طَهْمانَ، عَنْ أَبي جَمْرَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قالَ: أَوَّلُ جُمُعَةٍ جُمعَتْ بَعْدَ جُمُعَةٍ جُمعَتْ في مَسْجِدِ رَسُولِ اللهِ ﷺ في مَسْجِدِ عَبْدِ القَيْسِ بجُواثَى. يَعْني قَرْيَةً مِنَ البَحْرَيْنِ. [راجع: ٨٩٢]

**(71) CHAPTER. The delegation of Banū Ḥanīfa and the narration of Thumāma bin Uthāl.**

**(٧١) بابُ وَفْدِ بَني حَنيفَةَ، وحَديثِ ثُمَامَةَ بنِ أُثالٍ**

**4372.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent some cavalry towards Najd and they brought a man from the tribe of Banū Ḥanīfa who was called Thumāma bin Uthāl. They fastened him to one of the pillars of the mosque. The Prophet ﷺ went to him and said, "What have you got, O Thumāma?"(1) He replied, "I have got a good thought, O Muḥammad!(2) If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till the next day when the Prophet ﷺ said to him, "What have you got, O Thumāma?" He said, "What I told you, i.e., if you set me free, you would do a favour to one who is grateful." The Prophet ﷺ left him till the day after, when he said, "What have you got, O Thumāma?" He said, "I have got what I told you." On that the

٤٣٧٢ - حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني سَعِيدُ بنُ أَبي سَعِيدٍ: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: بَعَثَ النَّبِيُّ ﷺ خَيْلاً قِبَلَ نَجْدٍ فَجاءَتْ بِرَجُلٍ مِنْ بَني حَنِيفَةَ يُقالُ لَهُ: ثُمامَةُ بنُ أُثالٍ، فَرَبَطُوهُ بِسارِيَةٍ مِنْ سَوارِي المَسْجِدِ فَخَرَجَ إلَيْهِ النَّبِيُّ ﷺ فَقالَ: «ماذَا عِنْدَكَ يا ثُمامَةُ؟» فَقالَ: عِنْدي خَيْرٌ يا مُحَمَّدُ، إنْ تَقْتُلْني تَقْتُلْ ذا دَمٍ، وإنْ تُنْعِمْ تُنْعِمْ عَلى شاكِرٍ، وإنْ كُنْتَ تُرِيدُ المَالَ فَسَلْ مِنْهُ ما شِئْتَ، فَتُرِكَ حتَّى كانَ الغَدُ. ثُمَّ قالَ لَهُ: «ما عِنْدَكَ يا ثُمامَةُ؟» فَقالَ: ما قُلْتُ لَكَ، إنْ تُنْعِمْ تُنْعِمْ عَلى شاكِرٍ، فَتَرَكَهُ حتَّى كانَ بَعْدَ

(1) (H. 4372) This means: What do you think I am going to do to you?
(2) (H. 4372) Thumāma had a good idea about the Prophet ﷺ for he knew that he would not oppress people, but forgive and help them.

الغَدِ، فَقالَ: «ما عِنْدَكَ يا ثُمامَةُ؟» فَقالَ: عِنْدِي ما قُلْتُ لكَ. فَقالَ: «أَطْلِقُوا ثُمامَةَ»، فانْطَلَقَ إلى نَخْلٍ قَرِيبٍ مِنَ المَسْجِدِ، فاغْتَسَلَ ثُمَّ دَخَلَ المَسْجِدَ فَقالَ: أَشْهَدُ أن لا إلٰهَ إلَّا اللهُ، وأَشْهَدُ أنَّ مُحَمَّداً رَسُولُ اللهِ. يا مُحَمَّدُ! وَاللهِ ما كانَ عَلى الأَرْضِ وَجْهٌ أَبْغَضَ إليَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الوُجُوهِ إليَّ. وَاللهِ ما كانَ مِنْ دِينٍ أَبْغَضَ إليَّ مِنْ دِينِكَ فأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إليَّ. وَاللهِ ما كانَ مِنْ بَلَدٍ أَبْغَضَ إليَّ مِنْ بَلَدِكَ فأَصْبَحَ بَلَدُكَ أَحَبَّ البِلادِ إليَّ. وإنَّ خَيْلَكَ أَخَذَتْني وأَنا أُرِيدُ العُمْرَةَ، فَمَاذَا تَرَى؟ فَبَشَّرَهُ النَّبِيُّ ﷺ وأَمَرَهُ أَنْ يَعْتَمِرَ. فَلَمَّا قَدِمَ مَكَّةَ قالَ لَهُ قائِلٌ: صَبَوْتَ؟ قالَ: لا واللهِ وَلٰكِنْ أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللهِ ﷺ، وَلا وَاللهِ لا يأْتِيكُمْ مِنَ اليَمامَةِ حَبَّةُ حِنْطَةٍ حتَّى يأذَنَ فِيها النَّبِيُّ ﷺ.

[راجع: ٤٦٢]

Prophet ﷺ said, "Release Thumāma." So he (i.e., Thumāma) went to a garden of date-palm trees near to the mosque, took a bath and then entered the mosque and said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and also testify that Muḥammad is the Messenger of Allāh! By Allāh, O Muḥammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allāh, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allāh, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the *'Umra*. And now what do you think?" The Prophet ﷺ gave him good tidings (congratulated him) and ordered him to perform the *'Umra*. So when he came to Makkah, someone said to him, "You have become a *Ṣābi* (Have you changed your religion)?" Thumāma replied, "No! By Allāh, I have embraced Islām with Muḥammad, the Messenger of Allāh. No, by Allāh! Not a single grain of wheat will come to you from Yamāma unless the Prophet ﷺ gives his permission."

٤٣٧٣ - حدَّثَنا أبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنْ عَبْدِ اللهِ بنِ أبي حُسَيْنٍ: حدَّثَنا نافِعُ بنُ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: قَدِمَ مُسَيْلِمَةُ الكَذَّابُ عَلى عَهْدِ النَّبِيِّ ﷺ فَجَعَلَ يَقُولُ: إنْ جَعَلَ لي مُحَمَّدٌ الأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ، وَقَدِمَها في بَشَرٍ

**4373.** Narrated Ibn 'Abbas رَضِيَ اللهُ عَنْهُما: Musailima Al-Kadhdhāb came during the lifetime of the Prophet ﷺ and started saying, "If Muḥammad gives me the rule after him, I will follow him." And he came (to Al-Madīna) with a great number of the people of his tribe. Allāh's Messenger ﷺ went to him in the company of Thābit bin Qais bin Shammās, and at that time, Allāh's Messenger ﷺ had a stick of a date-palm tree branch in his hand. When he (the

Prophet ﷺ) stopped near Musailima while the latter was amidst his companions, he said to him, "If you ask me for this piece (of stick), I will not give it to you, and Allāh's Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion (Islām), then Allāh will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thābit bin Qais who will answer your questions on my behalf." Then the Prophet ﷺ went away from him.

كَثِيرٍ مِنْ قَوْمِهِ. فَأَقْبَلَ إِلَيْهِ رَسُولُ اللهِ ﷺ وَمَعَهُ ثابِتُ بنُ قَيْسِ بن شَمَّاسٍ وفي يَدِ رَسُولِ اللهِ ﷺ قِطْعَةُ جَرِيدٍ حتَّى وَقَفَ عَلى مُسَيْلِمَةَ في أَصحَابِهِ فَقالَ: «لَوْ سأَلْتَنِي هٰذِهِ القِطْعَةَ ما أَعْطَيْتُكَها وَلَنْ تَعْدُوَ أَمْرَ اللهِ فِيكَ، وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللهُ، وإِنِّي لأَرَاكَ الَّذي أُرِيتُ فِيهِ ما رَأَيْتُ، وَهَذَا ثابِتُ بنُ قَيْسٍ يُجيبُكَ عَنِّي»، ثُمَّ انْصَرَفَ عَنْهُ. [راجع: ٣٦٢٠]

**4374.** I asked about the statement of Allāh's Messenger ﷺ: "You seem to be the same person who was shown to me in my dream," and Abū Hurairah informed me that Allāh's Messenger ﷺ said, "When I was sleeping, I saw (in a dream) two bangles of gold on my hands, and that worried me. And then I was inspired Divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al-'Ansī and the other, Musailima."

**٤٣٧٤** - قالَ ابنُ عَبَّاسٍ: فَسأَلْتُ عَنْ قَوْلِ رَسُولِ اللهِ ﷺ: «إِنَّكَ أَرَى الَّذي أُرِيتُ فِيهِ ما أُرِيتُ»، فأَخبرَني أبو هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «بَيْنا أَنا نائِمٌ رأَيْتُ في يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ فأَهَمَّني شأْنُهُما، فأُوحِيَ إِليَّ في المَنام أَنِ انْفُخْهُما، فنَفَخْتُهُما فَطارَا. فأَوَّلْتُهُما كَذَّابَينِ يَخْرُجانِ بَعْدِي، أَحَدُهُما العَنْسِيُّ، والآخَرُ مُسَيْلِمَةُ». [راجع: ٣٦٢١]

**4375.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I was inspired that I should blow on them, and I did so, and both of them vanished. I interpreted it as referring to the two liars between whom I am present; the ruler of Ṣan'ā and the ruler of Yamāma."

**٤٣٧٥** - حدَّثني إسحَاقُ بنُ نَصْرٍ: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّام: أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ ﷺ: «بَيْنا أَنا نائِمٌ أُتِيتُ بِخَزائِنِ الأَرْضِ فَوُضِعَ في كَفِّي سِوَارَانِ مِنْ ذَهَبٍ، فكَبُرَا عَلَيَّ، فأُوحِيَ إِلَيَّ أَنِ

انفُخْهُما فَنَفَخْتُهُما فَذَهَبا، فأَوَّلْتُهُما الكَذَّابَيْنِ اللَّذَيْنِ أنا بَيْنَهُما: صَاحِبَ صَنْعاءَ، وَصَاحِبَ اليَمامَة». [راجع: ٣٦٢١]

**4376.** Narrated Abū Rajā' Al-'Uṭāridī: We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth (i.e., soil) and then bring a sheep and milk that sheep over it, and perform the *Ṭawāf* around it. When the month of Rajab came, we used (to stop the military actions), calling this month the iron remover, for we used to remove and throw away the iron parts of every spear and arrow in the month of Rajab.

٤٣٧٦ - حدَّثَنا الصَّلْتُ بنُ مُحَمَّدٍ قالَ: سَمِعْتُ مَهْدِيَّ بنَ مَيْمُونٍ قالَ: سَمِعْتُ أبا رَجاءٍ العُطارِدِيَّ يَقُولُ: كُنَّا نَعْبُدُ الحَجَرَ فإذَا وَجَدْنا حَجَراً هُوَ أخْيَرُ مِنْهُ ألقَيْناهُ وأخَذْنا الآخَرَ فإذَا لَمْ نَجِدْ حَجَراً جَمَعْنا جُثْوَةً مِنْ تُرابٍ ثُمَّ جِئْنا بالشَّاةِ فَحَلَبْناهُ عَلَيْهِ ثُمَّ طُفْنا بِهِ. فإذَا دَخَلَ شَهْرُ رَجَبٍ قُلْنا: مُنَصِّلُ الأسِنَّةِ، فَلا نَدَعُ رُمْحاً فِيهِ حَدِيدَةٌ وَلا سَهْماً فِيهِ حَدِيدَةٌ إلَّا نَزَعْناهُ وألقَيْناهُ شَهْرَ رَجَبٍ.

**4377.** Abū Rajā' added: When Allāh sent the Prophet ﷺ with His Message I was a boy working as a shepherd for my family camels. When we heard the news about the appearance of the Prophet ﷺ, we ran to the fire, (i.e.,) to Musailima al-Kadhdhāb.

٤٣٧٧ - وَسَمِعْتُ أبا رَجاءٍ يَقُولُ: كُنْتُ يَوْمَ بُعِثَ النَّبِيُّ ﷺ غُلاماً أرْعَى الإبِلَ عَلى أهْلِي، فَلَمَّا سَمِعْنا بِخُرُوجِهِ فَرَرْنا إلى النَّارِ، إلى مُسَيْلِمَةَ الكَذَّابِ.

## (72) CHAPTER. The story of Al-Aswad Al-'Ansī.

## (٧٢) بابُ قِصَّةِ الأسْوَدِ العَنْسِيِّ

**4378.** Narrated 'Ubaidullāh bin 'Abdullāh bin 'Utba: We were informed that Musailima Al-Kadhdhāb had arrived in Al-Madīna and stayed in the house of the daughter of Al-Ḥārith. The daughter of Al-Ḥārith bin Kuraiz was his wife and she was the mother of 'Abdullāh bin 'Āmir. Allāh's Messenger ﷺ came to him accompanied by Thābit bin Qais

٤٣٧٨ - حدَّثَني سَعِيدُ بنُ مُحَمَّدٍ الجَرْمِيُّ: حدَّثَنا يَعْقُوبُ بنُ إبْراهِيمَ: حدَّثَنا أبي، عَنْ صَالِحٍ، عَنِ ابنِ عُبَيْدَةَ ابنِ نَشِيطٍ، وكانَ في مَوْضِعٍ آخَرَ اسْمُهُ عَبْدُ اللهِ: أنَّ عُبَيْدَ اللهِ بنَ

عَبْدِ اللهِ بنِ عُتْبَةَ قالَ: بَلَغنا أَنَّ مُسَيْلِمَةَ الكَذَّابَ قَدِمَ المَدِينَة فَنزَلَ في دَارِ بِنْتِ الحارِثِ. وكانَتْ تَحْتَهُ ابنة الحارِثِ بنِ كُرَيْزٍ وَهيَ أُمُّ عَبْدِ اللهِ بنِ عامِرٍ، فأَتاهُ رَسُولُ اللهِ ﷺ وَمَعَهُ ثابِتُ بنُ قَيْسِ بنِ شمَّاسٍ وَهُوَ الَّذي يُقالُ لَهُ: خَطيبُ رَسُولِ اللهِ ﷺ، وفي يَدِ رَسُولِ اللهِ ﷺ قَضِيبٌ، فَوَقَفَ عَلَيْهِ فكَلَّمَهُ، فَقالَ لَهُ مُسَيْلِمَةُ: إنْ شِئْتَ خَلَّيْنا بَيْنَكَ وَبَينَ الأَمْرِ ثُمَّ جَعَلْتَهُ لَنا بَعْدَكَ. فَقالَ النَّبِيُّ ﷺ: «لَوْ سأَلْتَني هٰذَا القَضِيبَ ما أَعْطَيْتُكَهُ وإنِّي لأَرَاكَ الّذي أُرِيتُ فِيهِ ما رَأَيْتُ، وَهٰذَا ثابِتُ بنُ قَيْسٍ وسَيُجِيبُكَ عَنِّي». فانْصَرَفَ النَّبِيُّ ﷺ. [راجع: ٣٦٢٠]

bin Shammās who was called the orator of Allāh's Messenger ﷺ. Allāh's Messenger ﷺ had a stick in his hand then. The Prophet ﷺ stopped before Musailima and spoke to him. Musailima said to him, "If you wish, we would not interfere between you and the rule, on condition that the rule will be ours after you." The Prophet ﷺ said, "If you ask me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. And this is Thābit bin Qais who will answer you on my behalf." The Prophet ﷺ then went away.

٤٣٧٩ - قالَ عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ: سأَلْتُ عَبْدَ اللهِ بنَ عَبَّاسٍ عَنْ رُؤْيا رَسُولِ اللهِ ﷺ التي ذَكَرَ، فَقالَ ابنُ عَبَّاسٍ: ذُكِرَ لي أَنَّ النَّبِيَّ ﷺ قالَ: «بَيْنا أَنا نائمٌ أُرِيتُ أَنَّهُ وُضِعَ في يَدَيَّ سِوَارَانِ مِنْ ذَهَبٍ فَفُظِعْتُهُما وكَرِهْتُهُما، فأُذِنَ لي فَنفَخْتُهُما فَطارَا فأَوَّلْتُهُما كَذَّابَينِ يَخْرُجانِ». فَقالَ عُبَيْدُ اللهِ: أَحَدُهُما العَنْسِيُّ الَّذي قَتَلَهُ فَيرُوزُ باليَمَنِ، والآخَرُ مُسَيْلِمَةُ الكَذَّابُ. [راجع: ٣٦٢١]

**4379.** I asked Ibn 'Abbās about the dream Allāh's Messenger ﷺ had mentioned. Ibn 'Abbās said, "Someone told me that the Prophet ﷺ said, 'When I was sleeping, I saw in a dream that two gold bangles were put in my hands, and that frightened me and made me dislike them. Then I was allowed (or ordered) to blow on them, and when I blew at them, both of them flew (away). Then I interpreted them as two liars who would appear.' One of them was Al-'Ansī who was killed by Fairuz in Yemen and the other was Musailima Al-Kadhdhāb."

## (٧٣) بابُ قِصَّةِ أَهْلِ نَجْرَانَ

## (73) CHAPTER. The story of the people of Najrān (Christians).

**4380.** Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: Al-'Āqib and Sayyid, the rulers of Najrān, came to Allāh's Messenger ﷺ with the intention of doing *Li'ān*(1), one of them said to the other, "Do not do (this *Li'ān*) for, by Allāh, if he is a Prophet and we do this *Li'ān*, neither we, nor our offspring after us will be successful." Then both of them said (to the Prophet ﷺ), "We will give what you ask but you should send a trustworthy man with us, and do not send any person with us but an honest one." The Prophet ﷺ said, "I will send an honest man who is really trustworthy." Then everyone of the Companions of Allāh's Messenger ﷺ wished to be that one. Then the Prophet ﷺ said, "Get up, O Abū 'Ubaida bin Al-Jarrāḥ." When he got up, Allāh's Messenger ﷺ said, "This is the trustworthy man of this (Muslim) nation."

٤٣٨٠ - حَدَّثَنِي عَبَّاسُ بنُ الحُسَينِ: حَدَّثَنا يَحْيَى بنُ آدَمَ، عَنْ إِسْرائِيلَ، عَنْ أَبِي إِسحاقَ، عَنْ صِلَةَ بنِ زُفَرَ، عَنْ حُذَيْفَةَ قالَ: جاءَ العاقِبُ وَالسَّيِّدُ صاحِبا نَجْرَانَ إِلى رَسُولِ اللهِ ﷺ يُرِيدانِ أَنْ يُلاعِناهُ، قالَ: فَقالَ أَحَدُهُما لِصاحِبِهِ: لا تَفْعَلْ فَوَاللهِ لَئِنْ كانَ نَبِيًّا فَلاعَنا لا نُفْلِحُ نَحْنُ وَلا عَقِبُنا مِنْ بَعْدِنا. قالا: إِنَّا نُعْطِيكَ ما سَأَلْتَنا وَابْعَثْ مَعَنا رَجُلاً أَمِيناً وَلا تَبْعَثْ مَعَنا إِلَّا أَمِيناً، فَقالَ: «لأَبْعَثَنَّ مَعَكُمْ رَجُلاً أَمِيناً حَقَّ أَمِينٍ»، فاسْتَشْرَفَ لَهُ أَصحابُ رَسُولِ اللهِ ﷺ، فَقالَ: «قُمْ يا أَبا عُبَيْدَةَ بنَ الجَرَّاحِ». فَلَمَّا قامَ قالَ رَسُولُ اللهِ ﷺ: «هٰذا أَمِينُ هٰذِهِ الأُمَّةِ». [راجع: ٣٧٤٥]

**4381.** Narrated Ḥudhaifa رَضِيَ اللهُ عَنْهُ: The people of Najrān came to the Prophet ﷺ and said, "Send an honest man to us." The Prophet ﷺ said, "I will send to you an honest man who is really trustworthy." Everyone of the (Muslim) people hoped to be that one. The Prophet ﷺ then sent Abū 'Ubaida bin Al-Jarrāḥ.

٤٣٨١ - حَدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حَدَّثَنا مُحَمَّدُ بنُ جَعْفَرٍ: حَدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ أَبا إِسحاقَ، عَنْ صِلَةَ بنِ زُفَرَ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ أَهْلُ نَجْرَانَ إِلى النَّبِيِّ ﷺ فَقالُوا: ابْعَثْ لَنا رَجُلاً أَمِيناً، فَقالَ: «لأَبْعَثَنَّ إِلَيْكُمْ رَجُلاً أَمِيناً حَقَّ أَمِينٍ». فاسْتَشْرَفَ لَهُ النَّاسُ فَبَعَثَ أَبا عُبَيْدَةَ بنَ الجَرَّاحِ. [راجع: ٣٧٤٥]

(1) (H. 4380) Two groups of people who have differences take their families in a far off place in order to invoke Allāh to send His Curse or Punishment on the one who is a liar. This event happened and the first eighty (80) Verses of *Sūrat Āl-'Imrān* were revealed to the Prophet ﷺ in this connection. [See *Fatḥ Al-Bārī*, for details].

**4382.** Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Every nation has an *Amīn* (i.e., the most trustworthy, honest man), and the *Amīn* of this nation is Abū 'Ubaida bin Al-Jarrāḥ."

**٤٣٨٢ - حدَّثنا** أبو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ خالِدٍ، عَنْ أَبي قِلابَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قالَ: «لِكُلِّ أُمَّةٍ أَمِينٌ، وأَمِينُ هٰذِهِ الأُمَّةِ أَبو عُبَيْدَةَ بنُ الجَرَّاحِ». [راجع: ٣٧٤٤]

## (74) CHAPTER. The story of 'Omān and Al-Baḥrain.

## (٧٤) بابُ قِصَّةِ عُمانَ والبَحْرَيْنِ

**4383.** Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said to me, "If the revenue of Al-Baḥrain should come, I will give you so much and so much," repeating "so much" thrice. But the revenue of Al-Baḥrain did not come till Allāh's Messenger ﷺ had died. When the revenue came during the rule of Abū Bakr, Abū Bakr ordered an announcer to announce, "Whoever had any debt or promise due upon the Prophet ﷺ, should present himself to me (Abū Bakr)". I came to Abū Bakr and informed him that the Prophet ﷺ had said (to me), "If the revenue of Al-Baḥrain should come, I will give you so much and so much," repeating "so much" thrice. So Abū Bakr gave me. (In another narration, Jābir said): I met Abū Bakr after that and asked him (to give me what the Prophet ﷺ had promised me) but he did not give me. I again went to him, but he did not give me. I again went to him (for the third time) but he did not give me. On that I said to him, "I came to you but you did not give me, then I came to you and you did not give me, and then again I came to you, but you did not give me; so you should either give me or else you are like a miser to me." On that Abū Bakr said, "Do you say, 'You are like a miserly to me?' There is no worse disease than

**٤٣٨٣ - حدَّثنا** قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا سُفْيانُ: سَمِعَ ابنُ المُنْكَدِرِ جابِرَ ابنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما يَقُولُ: قالَ لي رَسُولُ اللهِ ﷺ: «لَوْ قَدْ جاءَ مالُ البَحْرَيْنِ لَقَدْ أَعْطَيْتُكَ هٰكَذَا وَهٰكَذا»، ثَلاثاً، فَلَمْ يَقْدَمْ مالُ البَحْرَيْنِ حتَّى قُبِضَ رَسُولُ اللهِ ﷺ، فَلَمَّا قَدِمَ عَلى أَبي بَكْرٍ أَمَرَ مُنادِياً فَنادَى: مَنْ كانَ لَهُ عِنْدَ النَّبِيِّ دَيْنٌ أَوْ عِدَةٌ فَلْيَأْتِني. قالَ جابِرٌ: فَجِئْتُ أَبا بَكْرٍ فأَخْبَرْتُهُ أَنَّ النَّبِيَّ ﷺ قالَ: «لَوْ جاءَ مالُ البَحْرَيْنِ أَعْطَيْتُكَ هٰكَذا وَهٰكَذا»، ثَلاثاً. قالَ: فأَعْطاني. قالَ جابِرٌ: فَلَقِيتُ أَبا بَكْرٍ بَعْدَ ذٰلِكَ فَسأَلْتُهُ فَلَمْ يُعْطِني، ثُمَّ أَتَيْتُهُ فَلَمْ يُعْطِني، ثُمَّ أَتَيْتُهُ الثَّالِثَةَ فَلَمْ يُعْطِني، فَقُلْتُ لَهُ: قَدْ أَتَيْتُكَ فَلَمْ تُعْطِني، ثُمَّ أَتَيْتُكَ فَلَمْ تُعْطِني، ثُمَّ أَتَيْتُكَ فَلَمْ تُعْطِني. فإمَّا أَنْ تُعْطِيَني وإمَّا أَنْ تَبْخَلَ عَنِّي، فَقالَ: أَقُلْتَ: تَبْخَلُ

miserliness." Abū Bakr said it thrice and added, "Whenever I refused to give you, I had the intention of giving you."

عَنِّي؟ وأَيُّ دَاءٍ أَدوَأُ مِنَ البُخْلِ؟ قالَهَا ثَلاثاً، ما مَنَعْتُكَ مِنْ مَرَّةٍ إلَّا وأَنا أُرِيدُ أَنْ أُعْطِيَكَ.

(In another narration) Jābir bin 'Abdullāh said, "I went to Abū Bakr (and he gave me a handful of money) and told me to count it, I counted and found it five hundred, and then Abū Bakr said (to me), 'Take the same amount twice'."

وَعَنْ عَمْرٍو، عَنْ مُحَمَّدِ بنِ عَلِيٍّ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ يَقُولُ: جِئْتُهُ فَقالَ لِي أبو بَكْرٍ: عُدَّها فَعَدَدْتُها فَوَجَدْتُها خَمْسَمائَةٍ، فَقالَ: خُذْ مِثْلَها، مَرَّتَينِ. [راجع: ٢٢٩٦]

**(75) CHAPTER. The arrival of *Al-Ash'ariyūn* and the people of Yemen.**

**(٧٥) بابُ قُدُومِ الأَشْعَرِيِّينَ وأَهْلِ اليَمَنِ،**

Abū Mūsa said, "The Prophet ﷺ said, 'They are from me and I am from them'."

وَقالَ أبو مُوسَى عَنِ النَّبِيِّ ﷺ: «هُمْ مِنِّي وأَنا مِنْهُمْ».

**4384.** Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: My brother and I came from Yemen (to Al-Madīna) and remained there for some time, thinking that Ibn Mas'ūd and his mother belonged to the family of the Prophet ﷺ because of their frequent entrance (upon the Prophet ﷺ) and their being attached to him.

**٤٣٨٤** - حَدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ وإِسحَاقُ بنُ نَصْرٍ قالا: حَدَّثَنا يَحْيَى بنُ آدَمَ: حَدَّثَنا ابنُ أبي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبي إِسحَاقَ، عَنِ الأَسْوَدِ بنِ يَزِيدَ، عَنْ أَبي مُوسَى قالَ: قَدِمْتُ أَنا وأَخِي مِنَ اليَمَنِ فَمَكَثْنا حِيناً ما نُرَى ابنَ مَسْعُودٍ وأُمَّهُ إلَّا مِنْ أَهْلِ البَيْتِ مِنْ كَثْرَةِ دُخُولِهِمْ ولُزُومِهِمْ لَهُ. [راجع: ٣٧٦٣]

**4385.** Narrated Zahdam: When Abū Mūsa arrived (at Kūfa as a governor), he honoured this family of Jarm (by paying them a visit). I was sitting near to him, and he was eating chicken as his lunch, and there was a man sitting amongst the people. Abū Mūsa invited the man to the lunch, but the latter said, "I saw chickens (eating something dirty) so I consider them unclean." Abū Mūsa said, "Come on! I saw the Prophet ﷺ (eating chicken)." The man said, "I have taken an

**٤٣٨٥** - حَدَّثَنا أبو نُعَيْمٍ: حَدَّثَنا عَبْدُ السَّلامِ، عَنْ أَيُّوبَ، عَنْ أَبي قِلابَةَ، عَنْ زَهْدَمٍ قالَ: لَمَّا قَدِمَ أبو مُوسَى أَكْرَمَ هٰذَا الحَيَّ مِنْ جَرْمٍ وإِنَّا لَجُلُوسٌ عِنْدَهُ وَهُوَ يَتَغَدَّى دَجاجاً وَفِي القَوْمِ رَجُلٌ جالِسٌ، فَدَعاهُ إلى الغَداءِ، فَقَالَ: إنِّي رأَيْتُهُ يأْكُلُ شَيْئاً

oath that I will not eat (chicken)." Abū Mūsa said "Come on! I will tell you about your oath. We, a group of *Al-Ash'ariyūn* people went to the Prophet and asked him to give us something to ride, but the Prophet ﷺ refused. Then we asked him for the second time to give us something to ride, but the Prophet ﷺ took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet ﷺ and he ordered that five camels be given to us. When we took those camels, we said, 'We have made the Prophet ﷺ forget his oath, so we will never be successful after this.' So I went to the Prophet ﷺ and said, 'O Allāh's Messenger! You took an oath that you would not give us anything to ride, but you have given us.' He said, 'Yes, for if I take an oath and later I see a better solution than that, I act on the better one (and gave the expiation of that oath).'

فَقَذِرْتُهُ، فَقالَ: هَلُمَّ فإنِّي رأيْتُ النَّبِيَّ ﷺ يأكُلُهُ، فَقالَ: إنِّي حَلَفْتُ لا آكُلُهُ، فَقالَ: هَلُمَّ أُخْبِرْكَ عَنْ يَمينِكَ، إنَّا أتَيْنا النَّبِيَّ ﷺ نَفَرٌ مِنَ الأشْعَرِيينَ فاسْتَحْمَلْناهُ فأبَى أنْ يَحْمِلَنا، فاسْتَحْمَلْناهُ فحَلَفَ أنْ لا يَحْمِلَنا، ثُمَّ لَمْ يَلْبَثِ النَّبِيُّ ﷺ أنْ أُتِيَ بِنَهْبِ إبِلٍ فأمَرَ لَنا بِخَمْسِ ذَوْدٍ، فَلَمَّا قَبَضْناها قُلْنا: تغفَّلْنا النَّبِيَّ ﷺ يَمِينَهُ لا نُفْلِحُ بَعْدَها أبَداً. فأتَيْتُهُ فَقُلْتُ: يا رَسُولَ اللهِ إنَّكَ حَلَفْتَ أن لا تَحْمِلَنا وَقَدْ حَمَلْتَنا، قالَ: «أجَلْ وَلٰكِنْ لا أحْلِفُ عَلى يَمِينٍ فأرَى غَيرَها خَيراً مِنْها إلَّا أتَيْتُ الَّذِي هُوَ خَيرٌ مِنْها».

[راجع: ٣١٣٣]

**4386.** Narrated 'Imrān bin Ḥuṣain: The people of Banū Tamīm came to Allāh's Messenger ﷺ and he said, "Be glad (i.e., have good tidings). O Banū Tamīm!" They said, "As you have given us good tidings then give us (some material things)." On that the features of Allāh's Messenger ﷺ changed (i.e., he took it ill). Then some people from Yemen came, and the Prophet ﷺ said (to them) "Accept good tidings, as Banū Tamīm have not accepted them." They said, "We accept them, O Allāh's Messenger!"

**٤٣٨٦** - حدَّثَني عَمْرُو بنُ عَلِيٍّ: حدَّثَنا أبو عاصِمٍ: حدَّثَنا سُفْيانُ: حدَّثَنا أبو صَخْرَةَ جامِعُ بنُ شَدَّادٍ: حدَّثَنا صَفْوَانُ بنُ مُحْرِزٍ المَازِنيُّ قالَ: حدَّثَنا عِمْرَانُ بنُ حُصَينٍ قالَ: جاءَتْ بَنو تَمِيمٍ إلى رَسُولِ اللهِ ﷺ فَقالَ: «أبْشِرُوا يا بَني تَميمٍ»، فَقالوا: أمَّا إذْ بَشَّرْتَنا فأعْطِنا، فَتَغَيَّرَ وَجْهُ رَسُولِ اللهِ ﷺ. فَجاءَ ناسٌ مِنْ أهْلِ اليَمَنِ فقالَ النَّبِيُّ ﷺ: «اقْبَلُوا البُشْرَى إذْ لَمْ يَقْبَلْها بَنو تَمِيمٍ»، قالُوا: قَدْ قَبِلْنا يا رَسُولَ اللهِ.

[راجع: ٣١٩٠]

**4387.** Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Belief is there," and beckoned with his hand towards Yemen. (And added), "The harshness and mercilessness are the qualities of those farmers etc., who are busy with their camels[1], and pay no attention to the religion (is towards the east) from where comes out the side of the head of Satan, namely, the tribes of Rabī'a and Muḍar."

٤٣٨٧ - حَدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثَنا وَهْبُ بنُ جَرِيرٍ: حدَّثَنا شُعْبَةُ، عَنْ إسْماعِيلَ بنِ أبي خالِدٍ، عَنْ قَيْسِ بن أبي حازِمٍ، عَنْ أبي مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ قالَ: «الإِيمانُ هاهُنا - وأَشارَ بِيَدِهِ إلى اليَمَنِ - والجَفاءُ وغِلَظُ القُلُوبِ في الفَدَّادِينَ عِنْدَ أُصُولِ أذْنابِ الإبِلِ مِنْ حَيْثُ يَطْلُعُ قَرْنا الشَّيْطانِ: رَبِيعَةُ وَمُضَرُ». [راجع: ٤٣٠٢]

**4388.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people of Yemen have come to you and they are more gentle and soft-hearted. Belief is Yemenite and wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (i.e., bedouins). Calmness and solemnity are the characters of the owners of sheep."

٤٣٨٨ - حدَّثَنا مُحَمَّدُ بن بَشّارٍ: حدَّثَنا ابنُ أَبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ، عَنْ ذَكْوانَ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: «أتاكُمْ أَهْلُ اليَمَنِ، هُمْ أَرَقُّ أَفْئِدَةً وأَلْيَنُ قُلُوباً، الإيمانُ يَمانٍ والحِكْمَةُ يَمانِيَةٌ، والفَخْرُ والخُيَلاءُ في أَصحَابِ الإبِلِ، والسَّكِينَةُ والوَقارُ في أَهْلِ الغَنمِ». [راجع: ٣٣٠١]

وَقالَ غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ: سَمِعْتُ ذَكْوانَ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

**4389.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said "Belief is Yemenite while *Al-Fitnah* (trial and affliction) will appear from there (the east) from where comes out the side of the head of Satan."

٤٣٨٩ - حدَّثَنا إسْماعِيلُ: حدَّثَني أخي، عَنْ سُلَيْمانَ، عَنْ ثَوْرِ بنِ زَيْدٍ، عَنْ أبي الغَيْثِ، عَنْ أَبي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قالَ: «الإيمانُ

(1) (H. 4387) Those who are engaged too much in worldly pursuits and neglect their religious duties will usually acquire the vice of being harsh and fierce.

يَمانٍ، والفِتْنَةُ هاهُنا. هاهُنا يَطْلُعُ قَرْنُ الشَّيْطانِ». [راجع: ٣٣٠١]

٤٣٩٠ - حدَّثَنا أبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قالَ: «أَتاكُمْ أَهْلُ اليَمَنِ أَضْعَفُ قُلُوباً وأَرَقُّ أَفْئِدَةً، الفِقْهُ يَمانٍ، والحِكْمَةُ يَمانِيَةٌ». [راجع: ٣٣٠١]

**4390.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people of Yemen have come to you, and they are more soft-hearted and gentle-hearted people. The capacity for understanding religion is Yemenite, and wisdom is Yemenite."

٤٣٩١ - حدَّثَنا عَبْدانُ، عَنْ أَبي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْراهِيمَ، عَنْ عَلْقَمَةَ قالَ: كُنَّا جُلُوساً مَعَ ابنِ مَسْعُودٍ فَجاءَ خَبَّابٌ فَقالَ: يا أَبا عَبْدِ الرَّحْمٰنِ، أَيَسْتَطِيعُ هٰؤُلاءِ الشَّبابُ أَنْ يَقْرَؤُوا كَما تَقْرأُ؟ قالَ: أَما إِنَّكَ لَوْ شِئْتَ أَمَرْتُ بَعْضَهُمْ يَقْرأُ عَلَيْكَ، قالَ: أَجَلْ، قالَ: اقْرأْ يا عَلْقَمَةُ، فَقالَ زَيْدُ بنُ حُدَيْرٍ أَخُو زِيادِ بنِ حُدَيْرٍ: أَتأمُرُ عَلْقَمَةَ أَنْ يَقْرأَ قالَ: أَما إِنَّكَ إِنْ شِئْتَ أَخْبَرْتُكَ بِما قالَ النَّبِيُّ ﷺ في قَوْمِكَ وَقَوْمِهِ، فَقَرَأْتُ خَمْسِينَ آيَةً مِنْ سُورَةِ مَرْيَمَ فَقالَ عَبْدُ اللهِ: كَيْفَ تَرَى؟ قالَ: قَدْ أَحْسَنَ. قالَ عَبْدُ اللهِ: ما أَقْرأُ شَيْئاً إِلَّا وَهُوَ يَقْرَؤُهُ، ثُمَّ التَفَتَ إِلى خَبَّابٍ وَعَلَيْهِ خاتَمٌ مِنْ ذَهَبٍ فَقالَ: أَلَمْ يَأْنِ لِهٰذا الخاتَمِ أَنْ يُلْقَى؟ قالَ: أَما إِنَّكَ لَنْ تَراهُ عَلَيَّ بَعْدَ اليَوْمِ، فَأَلْقاهُ. رَواهُ غُنْدَرٌ، عَنْ شُعْبَةَ.

**4391.** Narrated 'Alqama: We were sitting with Ibn Mas'ūd when Khabbāb came and said, "O Abū 'Abdur-Raḥmān! Can these young fellows recite Qur'ān as you do?" Ibn Mas'ūd said, "If you wish I can order one of them to recite (the Qur'ān) for you." Khabbāb replied, "Yes." Ibn Mas'ūd said, "Recite, O 'Alqama!" On that, Zaid bin Ḥudair, the brother of Ziyād bin Ḥudair said, (to Ibn Mas'ūd), "Why have you ordered 'Alqama to recite though he does not recite better than we?" Ibn Mas'ūd said, "If you like, I would tell you what the Prophet ﷺ said about your nation and his (i.e., 'Alqama's) nation." So I recited fifty Verses from *Sūrat Maryam*. 'Abdullāh (bin Mas'ūd) said to Khabbāb, "What do you think (about 'Alqama's recitation)?" Khabbāb said, "He has recited well." 'Abdullāh said, "Whatever I recite, 'Alqama recites." Then 'Abdullāh turned towards Khabbāb and saw that he was wearing a gold ring, whereupon he said, "Hasn't the time for its throwing away come yet?" Khabbāb said, "You will not see me wearing it after today," and he threw it away.

**(76) CHAPTER. The story of Daus and Ṭufail bin 'Amr Ad-Dausī.**

**(٧٦) باب قِصَّةِ دَوْسٍ والطُّفَيلِ بنِ عَمْرٍو الدَّوْسِيِّ**

**4392.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Ṭufail bin 'Amr came to the Prophet ﷺ and said, "The Daus (nation) have perished as they disobeyed and refused to accept Islām. So invoke Allāh against them." But the Prophet ﷺ said, "O Allāh! Give guidance to the Daūs (tribe) and bring them (in the fold of Islām)!"

**٤٣٩٢** - حدَّثَنا أبو نُعَيْمٍ: حدَّثنا سُفْيانُ، عَنِ ابنِ ذكْوانَ، عَنْ عَبْدِ الرَّحْمٰنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: جاءَ الطُّفَيْلُ بنُ عَمْرٍو إلى النَّبيِّ ﷺ فَقالَ: إنَّ دَوْساً قَدْ هَلَكَتْ، عَصَتْ وأبَتْ، فادْعُ اللهَ عَلَيْهِمْ. فَقالَ: «اللَّهُمَّ اهْدِ دَوْساً وَائتِ بِهِم». [راجع: ٢٩٣٧]

**4393.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When I came to the Prophet ﷺ, I said on my way, "O what a long tedious tiresome night; nevertheless, it has rescued me from the land of *Kufr* (disbelief)." A slave of mine ran away on the way. When I reached the Prophet ﷺ I gave him the *Bai'a* (pledge) (for Islām), and while I was sitting with him, suddenly the slave appeared. The Prophet ﷺ said to me, "O Abū Hurairah! Here is your slave." I said, "He (the slave) is (free) for Allāh's sake," and manumitted him.

**٤٣٩٣** - حدَّثَني مُحَمَّدُ بنُ العَلاءِ: حدَّثَنا أبو أُسامَةَ: حدَّثَنا إسْماعِيلُ، عَنْ قَيْسٍ، عَنْ أبي هُرَيْرَةَ قالَ: لَمّا قَدِمْتُ عَلى النَّبيِّ ﷺ قُلْتُ في الطَّرِيقِ:

يا لَيْلَةً مِنْ طُولِها وَعَنائِها
عَلى أنَّها مِنْ دارَةِ الكُفْرِ نَجَّتِ

وأبَقَ غُلامٌ لي في الطَّرِيقِ، فَلَمّا قَدِمْتُ عَلى النَّبيِّ ﷺ فَبايَعْتُهُ، فَبَيْنا أنا عِنْدَهُ إذْ طَلَعَ الغُلامُ، فَقالَ لي النَّبيُّ ﷺ: «يا أبا هُرَيْرَةَ هٰذا غُلامُكَ»، فَقُلْتُ: هُوَ لِوَجْهِ اللهِ، فأعْتَقْتُهُ. [راجع: ٢٥٣٠]

**(77) CHAPTER. The story of the delegation of Ṭaiy', and the narration of 'Adī bin Ḥātim.**

**(٧٧) باب قِصَّةِ وَفْدِ طَيِّئٍ، وَحَدِيثُ عَدِيِّ بنِ حاتِمٍ**

**4394.** Narrated 'Adī bin Ḥātim: We came to 'Umar in a delegation (during his rule). He started calling the men one by one, calling each by his name. (As he did not call me early) I said to him, "Don't you know me,

**٤٣٩٤** - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا أبو عَوانَةَ: حدَّثَنا عَبْدُ المَلِكِ، عَنْ عَمْرِو بنِ حُرَيْثٍ،

عَنْ عَدِيِّ ابنِ حاتِمٍ قالَ: أَتَيْنا عُمَرَ في وَفْدٍ فَجَعَلَ يَدْعُو رَجُلاً رَجُلاً وَيُسَمِّيهِمْ، فَقُلْتُ: أَما تَعْرِفُني يا أَميرَ المُؤْمِنينَ؟ قالَ: بَلى، أَسْلَمْتَ إِذْ كَفَرُوا، وأَقْبَلْتَ إِذْ أَدْبَرُوا، ووَفَيْتَ إِذْ غَدَرُوا، وعَرَفْتَ إِذْ أَنْكَرُوا. فَقالَ عَدِيٌّ: فَلا أُبالي إِذاً.

O chief of the believers?" He said, "Yes, you embraced Islām when they (i.e., your people) disbelieved; you have come (to the Truth) when they ran away; you fulfilled your promises when they broke theirs; and you recognized it (the Truth of Islām) when they denied it." On that, 'Adī said, "I therefore don't care."[1]

## (78) CHAPTER. *Ḥajjat-ul-Wadā'*.

(٧٨) بابُ حَجَّةِ الوَداعِ

٤٣٩٥ - حدَّثَنا إِسْماعِيلُ بنُ عَبْدِ اللهِ: حدَّثَنا مالكٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ ابنِ الزُّبَيْرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ في حَجَّةِ الوَداعِ فأَهْلَلْنا بِعُمْرَةٍ، ثُمَّ قالَ لَنا رَسُولُ اللهِ ﷺ: «مَنْ كانَ عِنْدَهُ هَدْيٌ فَلْيُهِلَّ بالحَجِّ مَعَ العُمْرَةِ، ثُمَّ لا يَحِلَّ حَتَّى يَحِلَّ مِنْهُما جميعاً». فَقَدِمْتُ مَعَهُ مَكَّةَ وأَنا حائِضٌ ولَمْ أَطُفْ بالبَيْتِ وَلا بَيْنَ الصَّفا والمَرْوَةِ، فَشَكَوْتُ إِلى رَسُولِ اللهِ ﷺ فَقالَ: «انْقُضِي رَأْسَكِ وامْتَشِطي وأَهِلِّي بالحَجِّ ودَعِي العُمْرَةَ». فَفَعَلْتُ. فَلَمَّا قَضَيْنا الحَجَّ أَرْسَلَني رَسُولُ اللهِ ﷺ مَعَ عَبْدِ الرَّحْمٰنِ بنِ أَبي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُما إِلى التَّنْعِيمِ فاعْتَمَرْتُ. فَقالَ: «هٰذِهِ مَكانَ عُمْرَتِكِ». قالَتْ: فَطافَ الَّذينَ أَهَلُّوا بالعُمْرَةِ بالبَيْتِ

**4395.** Narrated 'Āishah رَضِيَ الله عَنها: We set out with Allāh's Messenger ﷺ during *Ḥajjat-ul-Wadā'* and we assumed the *Iḥrām* for *'Umra*. Then Allāh's Messenger ﷺ said to us, "Whoever has got the *Hady* should assume the *Iḥrām* for *Ḥajj* and *'Umra* and should not finish his *Iḥrām* till he has performed both (*'Umra* and *Ḥajj*)." I arrived at Makkah along with him (i.e., the Prophet ﷺ) while I was menstruating, so I did not perform the *Ṭawāf* around the Ka'bah or *Sa'y* between Aṣ-Ṣafā and Al-Marwah. I informed Allāh's Messenger ﷺ about that and he said, "Undo your braids and comb your hair, and then assume the *Iḥrām* for *Ḥajj* and leave the *'Umra*." I did so, and when we performed and finished the *Ḥajj*, Allāh's Messenger ﷺ sent me to At-Tan'īm along with (my brother) 'Abdur-Raḥmān bin Abū Bakr Aṣ-Ṣiddīq رَضِيَ الله عَنهما, to perform the *'Umra*. The Prophet ﷺ said, "This *'Umra* is in lieu of your missed *'Umra*." Those who had assumed the *Iḥrām* for *'Umra*, performed the *Ṭawāf* around the Ka'bah and *Sa'y* between Aṣ-Ṣafā and Al-Marwa, and then finished their *Iḥrām*, and on their return from Minā, they performed another *Ṭawāf* (around the Ka'bah and *Sa'y* between

(1) (H. 4394) Since 'Umar رَضِيَ الله عَنهُ has such a high opinion about 'Adī, 'Adī does not care if he is not called before the others.

As-Ṣafā and Al-Marwah), but those who combined their *Ḥajj* and *'Umra* (*Al-Qirān*), performed only one *Ṭawāf* (between As-Ṣafa and Al-Marwah) (for both).

وَبينَ الصَّفا والمَرْوَةِ ثُمَّ حَلُّوا، ثُمَّ طافُوا طَوَافاً آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى. وأمَّا الَّذِينَ جَمَعُوا الحَجَّ والعُمْرَةَ فإنَّما طافُوا طَوَافاً وَاحِداً».

[راجع: ٢٩٤]

**4396.** Narrated Ibn Juraij: 'Aṭā' said, "Ibn 'Abbās said, 'If he (i.e., the one intending to perform *'Umra*)[1] has performed the *Ṭawāf* around the Ka'bah, (and *Sa'y* of As-Ṣafa and Al-Marwa) his *Iḥrām* is considered to have finished.' I said, 'What proof does Ibn 'Abbās has as to this saying?' " 'Aṭā' said, "(The proof is taken) from the Statement of Allāh:

"And afterwards they are brought for sacrifice unto the ancient House (*Al-Ḥaram*, — the sacred territory of Makkah city)' (V.22:33)

and from the order of the Prophet ﷺ to his companions to finish their *Iḥrām* during *Ḥajjat-ul-Wadā'*." I said (to 'Aṭā'), "That (i.e., finishing the *Iḥrām*) was after coming from 'Arafāt." 'Aṭā' said, "Ibn 'Abbās used to allow it before going to 'Arafāt (after finishing the *'Umra*) and after coming from it (i.e., after performing the *Ḥajj*)." (i.e., *Ḥajj-At-Tamattu*).

**٤٣٩٦** - حدَّثني عَمْرُو بنُ عَليّ: حدَّثَنا يَحْيَى بنُ سَعِيدٍ: حدَّثَنا ابنُ جُرَيْجٍ: حدَّثَنِي عَطاءٌ، عَنِ ابنِ عَبَّاسٍ: إذَا طافَ بالبَيْتِ فَقَدْ حَلَّ، فَقُلْتُ: مِنْ أَينَ؟ قالَ: هٰذَا ابنُ عَبَّاسٍ؟ قالَ: مِنْ قَوْلِ الله تَعالى: ﴿ثُمَّ مَحِلُّهَآ إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ﴾ [الحج: ٣٣] وَمِنْ أَمْرِ النَّبِيِّ ﷺ أَصحابَهُ أَنْ يَحِلُّوا في حَجَّةِ الوَداعِ. فَقُلْتُ: إنَّما كانَ ذلكَ بَعْدَ المُعَرَّفِ، قالَ: كانَ ابنُ عَبَّاسٍ يَرَاهُ قَبْلُ وَبَعْدُ.

**4397.** Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: I came to the Prophet ﷺ at a place called Al-Baṭḥā'. The Prophet ﷺ said, "Did you assume the *Iḥrām* for *Ḥajj*?" I said, "Yes," He said, "How did you express your intention (for performing *Ḥajj*)?" I said, "*Labbaik* (i.e., I assume) the *Iḥrām* with the same intention as that of Allāh's Messenger ﷺ." The Prophet ﷺ said, "Perform the *Ṭawāf* around the Ka'bah and

**٤٣٩٧** - حدَّثني بَيانٌ: حدَّثَنا النَّضْرُ. أَخبرَنا شُعْبَةُ، عَنْ قَيْسٍ قالَ: سَمِعْتُ طارِقاً عَنْ أَبي مُوسَى الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: قَدِمْتُ عَلى النَّبِيِّ ﷺ بالبَطْحاءِ، فَقالَ: «أَحَجَجْتَ؟» قُلْتُ: نَعَمْ، قالَ: «كَيْفَ أَهْلَلْتَ؟» قُلْتُ: لَبَّيْكَ بإهْلالٍ

(1) (H. 4396) The person meant here is the one who intends to perform *'Umra* along with *Ḥajj* (*At-Tamuttu'*).

(the *Sa'y*) between Aṣ-Ṣafā and Al-Marwa, and then finish your *Iḥrām*." So I performed the *Ṭawāf* around the Ka'bah and the *Sa'y* between Aṣ-Ṣafā and Al-Marwa (*Ḥajj-at-Tamattu'*), and then I came to a woman from the tribe of Qais who removed the lice from my head.

كإِهْلالِ رَسُولِ اللهِ ﷺ، قالَ: «طُفْ بالبَيْتِ وَبالصَّفا والمَرْوَةِ ثُمَّ حِلَّ». فَطُفْتُ بالبَيْتِ وبالصَّفا والمَرْوَةِ وأَتَيْتُ امْرأَةً مِنْ قَيْسٍ فَفَلَتْ رأْسِي. [راجع: ١٥٥٧]

**4398.** Narrated Ḥafṣa رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: The Prophet ﷺ ordered all his wives to finish their *Iḥrām* during the year of *Ḥajjat-ul-Wadā'*. On that, I asked the Prophet ﷺ, "What stops you from finishing your *Iḥrām*?" He said, "I have matted my hair and garlanded my *Hady*. So, I will not finish my *Iḥrām* unless I have slaughtered my *Hady*."

**٤٣٩٨** - **حدَّثني** إِبْرَاهِيمُ بنُ المُنْذِرِ: حَدَّثَنَا أَنَسُ بنُ عِياضٍ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ: أَنَّ ابنَ عُمَرَ أَخْبرَهُ أَنَّ حَفْصَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبرَتْهُ أَنَّ النَّبِيَّ ﷺ أمرَ أَزْوَاجَهُ أَنْ يَحْلِلْنَ عامَ حَجَّةِ الوَداعِ، فَقالَتْ حَفْصَةُ: فَما يَمْنَعُكَ؟ فَقالَ: «لَبَّدْتُ رأْسِي وَقَلَّدْتُ هَدْيِي، فَلَسْتُ أُحِلُّ حتَّى أَنْحَرَ هَدْيِي». [راجع: ١٥٦٦]

**4399.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: A woman from the tribe of Khath'am asked for the verdict of Allāh's Messenger ﷺ (regarding something) during *Ḥajjat-ul-Wadā'*, while Al-Faḍl bin 'Abbās was the companion-rider behind Allāh's Messenger ﷺ. She asked, "Allāh's obligation (i.e., compulsory *Ḥajj*) enjoined on His slaves has become due on my old father who cannot sit firmly on the riding animal. Will it be sufficient if I perform the *Ḥajj* on his behalf?" He said, "Yes."

**٤٣٩٩** - **حدَّثنا** أَبو اليَمانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَقالَ مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا الأَوْزاعِيُّ قالَ: أَخْبرَني ابنُ شِهابٍ، عَنْ سُلَيْمانَ بنِ يَسارٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: أَنَّ امْرأَةً مِنْ خَثْعَمَ اسْتَفْتَتْ رَسُولَ اللهِ ﷺ في حَجَّةِ الوَدَاعِ والفَضْلُ بنُ عَبَّاسٍ رَدِيفُ رَسُولِ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إِنَّ فَرِيضَةَ اللهِ عَلى عِبادِهِ أَدْرَكَتْ أَبي شَيْخاً كَبِيراً لا يسْتَطِيعُ أَنْ يَسْتَوِيَ عَلى الرَّاحِلَةِ، فَهَلْ يَقْضِي أَنْ أَحُجَّ عَنْهُ؟ قالَ: «نَعَمْ». [راجع: ١٥١٣]

**4400.** Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ arrived (at Makkah)

**٤٤٠٠** - **حدَّثني** مُحَمَّدٌ: حدَّثَنا

سُرَيْجُ بنُ النُّعمانِ: حدَّثَنا فُلَيْحٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أَقْبَلَ النَّبِيُّ ﷺ عامَ الفَتْحِ وَهُوَ مُرْدِفٌ أُسامَةَ عَلى القَصْواءِ وَمَعَهُ بِلالٌ وعُثْمانُ بنُ طَلْحَةَ حتَّى أَناخَ عِنْدَ البَيْتِ، ثُمَّ قالَ لِعُثْمانَ: «ائْتِنا بالمِفْتاحِ» فَجاءَهُ بالمِفْتاحِ، فَفَتَحَ لَهُ البابَ. فَدَخَلَ النَّبِيُّ ﷺ وأُسامَةُ وبِلالٌ وعُثْمانُ، ثُمَّ أَغْلَقُوا عَلَيْهِمُ البابَ فَمَكَثَ نهاراً طَوِيلاً ثُمَّ خَرَجَ فابْتَدَرَ النَّاسُ الدُّخُولَ فَسَبَقْتُهُمْ فَوَجَدْتُ بِلالاً قائماً مِنْ وَرَاءِ البابِ فَقُلْتُ لَهُ: أَيْنَ صَلَّى رَسُولُ اللهِ ﷺ؟ فَقالَ: صَلَّى بَينَ ذَيْنِكَ العَمُودَيْنِ المُقَدَّمَيْنِ. وكانَ البَيْتُ عَلَى سِتَّةِ أَعْمِدَةٍ سَطْرَيْنِ، صَلَّى بَينَ العَمُودَيْنِ مِنَ السَّطْرِ المُقَدَّمِ، وَجَعَلَ بابَ البَيْتِ خَلْفَ ظَهْرِهِ، وَاسْتَقْبَلَ بِوَجْهِهِ الَّذي يَسْتَقْبِلُكَ حِينَ تَلِجُ البَيْتَ بَيْنَهُ وَبَينَ الجِدارِ، قالَ: وَنَسِيتُ أَنْ أَسأَلَهُ كَمْ صَلَّى؟ وعِنْدَ المَكانِ الَّذي صَلَّى فِيهِ مَرْمَرَةٌ حَمْرَاءُ. [راجع: ٣٩٧]

in the year of the Conquest (of Makkah) while Usāma was riding behind him on (his she-camel) Al-Qaṣwā. Bilāl and 'Uthmān bin Ṭalḥa were accompanying him. When he made his she-camel kneel down near the Ka'bah, he said to 'Uthmān, "Get us the key (of the Ka'bah)." He brought the key to him and opened the gate (of the Ka'bah), for him. The Prophet ﷺ, Usāma, Bilāl and 'Uthmān (bin Ṭalḥa) entered the Ka'bah and then closed the gate behind them (from inside). The Prophet ﷺ stayed there for a long period and then came out. The people rushed to get in, but I went in before them and found Bilāl standing behind the gate, and I said to him, "Where did the Prophet ﷺ offer *Ṣalāt* (prayer)?" He said, "He offered *Ṣalāt* (prayer) between those two front pillars." The Ka'bah was built on six pillars, arranged in two rows, and he offered *Ṣalāt* (prayer) between the two pillars of the front row leaving the gate of the Ka'bah at his back and facing (in *Ṣalāt*) the wall which faces one when one enters the Ka'bah. Between him and that wall (was the distance of about three cubits). But I forgot to ask Bilāl about the number of *Rak'a*, the Prophet ﷺ had prayed. There was a red piece of marble at the place where he (i.e., the Prophet ﷺ) had offered the *Ṣalāt* (prayer).

٤٤٠١ - **حدَّثَنا** أبو اليَمانِ: أَخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حدَّثَني عُرْوَةُ بنُ الزُّبَيرِ وأَبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُما أَنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ زَوْجَ النَّبِيِّ ﷺ حاضَتْ في حَجَّةِ الوَدَاعِ،

**4401.** Narrated 'Āishah رَضِيَ اللهُ عَنها, the wife of the Prophet ﷺ: Ṣafiyya bint Ḥuyaī, the wife of the Prophet ﷺ menstruated during *Ḥajjat-ul-Wadā'*. The Prophet ﷺ said, "Is she going to detain us?" I said to him, "She has already come to Makkah and performed the *Ṭawāf (ul-Ifāḍa)* around the Ka'bah, O Allāh's Messenger". The Prophet ﷺ said, "Let her then proceed on (to Al-Madīna)."

فَقالَ النَّبِيُّ ﷺ: «أحابِسَتُنا هيَ؟» فَقُلْتُ: إنَّها قَدْ أفاضَتْ يا رَسُولَ الله وَطافَتْ بالبَيْتِ، فَقالَ النَّبِيُّ ﷺ: «فَلْتَنْفِرْ». [راجع: ٢٩٤]

**4402.** Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: We were talking about *Ḥajjat-ul-Wadā'*, while the Prophet ﷺ was amongst us. We did not know what *Ḥajjat-ul-Wadā'* signified. The Prophet ﷺ praised Allāh and then mentioned *Al-Masīḥ Ad-Dajjāl* and described him extensively, saying, "Allāh did not send any Prophet but that Prophet warned his nation of *Al-Masīḥ Ad-Dajjāl*. Nūḥ (Noah) and the Prophets following him warned (their people) of him. He will appear amongst you (O Muḥammad's followers), and if it happens that some of his qualities may be hidden from you, but your Lord's State is clear to you and not hidden from you." The Prophet ﷺ said it thrice. "Verily, your Lord is not blind in one eye while he (*Ad-Dajjāl*) is blind in the right eye which looks like a grape bulging out (of its cluster)."

**٤٤٠٢** - حدَّثَنا يَحْيَى بنُ سُلَيْمانَ قالَ: أَخْبَرَني ابنُ وَهْبٍ قالَ: حدَّثَني عُمَرُ بنُ مُحَمَّدٍ أَنَّ أباهُ حَدَّثَهُ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا نَتَحدَّثُ بِحَجَّةِ الوَداعِ والنَّبِيُّ ﷺ بَينَ أَظْهُرِنا وَلا نَدْري ما حَجَّةُ الوَداعِ، فحَمِدَ اللهَ وأَثْنَى عَلَيْهِ، ثُمَّ ذَكَرَ المَسيحَ الدَّجَّالَ فأَطْنَبَ في ذِكْرِهِ وَقالَ: «ما بَعَثَ اللهُ مِنْ نَبِيٍّ إلَّا أَنْذَرَ أُمَّتَهُ، أَنْذَرَهُ نُوحٌ والنَّبِيُّونَ مِنْ بَعْدِهِ، وإنَّهُ يَخْرُجُ فِيكُمْ فَمَا خَفِيَ عَلَيْكُمْ مِنْ شأنهِ فَلَيْسَ يَخْفَى عَلَيْكُمْ أَنَّ رَبَّكُم لَيْسَ عَلَى ما يَخْفَى عَلَيْكُمْ»، ثَلاثاً. «إنَّ رَبَّكُمْ لَيْسَ بأعْوَرَ، وإنَّهُ أعْوَرُ عَينِ اليُمْنَى كأنَّ عَيْنَهُ عِنَبَةٌ طافِيَةٌ».

[راجع: ٣٠٥٧]

**4403.** "No doubt! Allāh has made your blood and your properties sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours." The Prophet ﷺ added: "No doubt! Haven't I conveyed Allāh's Message to you?" They replied, "Yes," The Prophet ﷺ added, "Woe to you!" (or said), "May Allāh be Merciful to you! Do not become infidels after me (i.e., my death) by cutting the necks of one another."

**٤٤٠٣** - «ألا إنَّ اللهَ حَرَّمَ عَلَيْكُمْ دِماءَكُمْ وأَمْوَالَكُم كَحُرْمَةِ يَوْمِكُمْ هٰذَا في بلدِكُمْ هذَا في شَهْرِكُمْ هٰذَا، ألا هَلْ بَلَّغْتُ؟» قالُوا: نَعَمْ، قالَ: «اللَّهُمَّ اشْهَدْ»، ثَلاثاً. «وَيْلَكُم، أَوْ وَيْحَكُمُ انْظُرُوا لا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ».

[راجع: ١٧٤٢]

**4404.** Narrated Zaid bin Arqam: The Prophet ﷺ fought nineteen *Ghazwā* (holy battles) and performed only one *Ḥajj* after he emigrated (to Al-Madīna), and did not perform another *Ḥajj* after it, and that was *Ḥajjat-ul-Wadā'*, Abū Isḥāq said, "He performed *Ḥajj* (many times) when he was in Makkah."(1)

٤٤٠٤ - حدَّثنا عَمْرُو بنُ خالِدٍ: حدَّثنا زُهَيرٌ: حدَّثنا أبو إسحاقَ قال: حدَّثني زَيْدُ ابنُ أرْقَمَ أنَّ النَّبيَّ ﷺ غَزا تِسْعَ عَشْرَةَ غَزْوَةً، وأنَّهُ حَجَّ بَعْدَما هاجَرَ حَجَّةً واحِدَةً لَمْ يَحُجَّ بَعْدَها حَجَّةَ الوَداعِ.

قال أبو إسحاقَ: وبِمَكَّةَ أُخرَى.

[راجع: ٣٩٤٩]

**4405.** Narrated Jarīr رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ ordered me during *Ḥajjat-ul-Wadā'*, "Ask the people to be quiet and listen." He then said, "Do not become infidels after me by cutting the necks of one another."

٤٤٠٥ - حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عَنْ عَلِيِّ بنِ مُدْرِكٍ، عَنْ أبي زُرْعَةَ بنِ عَمْرِو بنِ جَرِيرٍ، عَنْ جَرِيرٍ: أنَّ النَّبيَّ ﷺ قال في حَجَّةِ الوَداعِ لِجَرِيرٍ: «اسْتَنْصِتِ النَّاسَ»، فقالَ: «لا تَرْجِعُوا بَعْدي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ».

[راجع: ١٢١]

**4406.** Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Time has taken its original shape which it had when Allāh created the heavens and the earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession, i.e., Dhul-Qa'da, Dhul-Ḥijja and Al-Muḥarram, and the fourth is Rajab which is named after the Muḍar tribe, between (the month of) Jumāda (Ath-Thānia) and Sha'bān." Then the Prophet ﷺ asked, "Which month is this?" We said, "Allāh and His Messenger ﷺ know better." On that the Prophet ﷺ kept quiet so long that we thought that he might name it with another name. Then the Prophet ﷺ said, "Isn't it the month of

٤٤٠٦ - حدَّثني مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا عَبْدُ الوَهَّابِ: حدَّثنا أيُّوبُ، عَنْ مُحَمَّدٍ، عَنِ ابنِ أبي بَكْرَةَ عَنْ أبي بَكْرَةَ عَنِ النَّبيِّ ﷺ قالَ: «الزَّمانُ قَدِ اسْتَدارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّماواتِ والأرْضَ. السَّنَةُ اثْنا عَشَرَ شَهْراً، مِنْها أرْبَعَةٌ حُرُمٌ، ثَلاثَةٌ مُتَوالِياتٌ: ذُو القَعْدَةِ، وذُو الحِجَّةِ والمُحَرَّمُ، ورَجَبُ مُضَرَ الَّذي بَيْنَ جُمادَى وشَعْبانَ، أيُّ شَهْرٍ هٰذا؟» قُلْنا: اللهُ ورَسُولُهُ أعْلَمُ، فَسَكَتَ حتَّى

(1) (H. 4404) The Prophet ﷺ had performed *Ḥajj* several times when he was in Makkah before he emigrated to Al-Madīna.

Dhul-Ḥijja?" We replied, "Yes (it is)." Then he said, "Which town is this?" "We replied, "Allāh and His Messenger ﷺ know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the town of Makkah?" We replied, "Yes (it is)." Then he said, "Which day is today?" We replied, "Allāh and His Messenger ﷺ know better." He kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the day of *An-Naḥr* (i.e., sacrifice)?" We replied, "Yes (it is)." He said, "So your blood, your properties, (the subnarrator Muḥammad said, 'I think the Prophet ﷺ also said: And your honour...) are sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become like those who went astray (as infidels) after me, cutting the necks of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed might comprehend (what I have said) better than the present audience." (The sub-narrator, Muḥammad, on remembering that narration, used to say, "Muḥammad ﷺ spoke the truth!") He (i.e., the Prophet ﷺ) then said twice, "No doubt! Haven't I conveyed (Allāh's Message) to you?"

ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ ذَا الحِجَّةِ؟» قُلْنَا: بَلَى، قَالَ: «فَأَيُّ بَلَدٍ هٰذَا؟» قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ البَلْدَةَ؟» قُلْنَا: بَلَى، قَالَ: «فَأَيُّ يَوْمٍ هٰذَا؟» قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنَا: بَلَى، قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ - قَالَ مُحَمَّدٌ: وَأَحْسِبُهُ قَالَ: وَأَعْرَاضَكُمْ - عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا. وَسَتَلْقَوْنَ رَبَّكُمْ فَسَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلَا فَلَا تَرْجِعُوا بَعْدِي ضُلَّالاً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. أَلَا لِيُبَلِّغِ الشَّاهِدُ الغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبَلِّغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ». فَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ يَقُولُ: صَدَقَ مُحَمَّدٌ ﷺ ثُمَّ قَالَ: «أَلَا هَلْ بَلَّغْتُ؟» مَرَّتَيْنِ.

**4407.** Narrated Ṭāriq bin Shihāb: Some Jews said, "Had this Verse been revealed to us, we would have taken that day as *'Eīd* (festival)." 'Umar said, "What Verse?" They said:

"...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion..." (V.5:3)

**٤٤٠٧** - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ: أَنَّ أُنَاساً مِنَ اليَهُودِ قَالُوا: لَوْ نَزَلَتْ هٰذِهِ الآيَةُ فِينَا لَاتَّخَذْنَا ذٰلِكَ اليَوْمَ عِيداً، فَقَالَ عُمَرُ: أَيَّةُ آيَةٍ؟

'Umar said, "I know the place where it was revealed. It was revealed while Allāh's Messenger ﷺ was staying at 'Arafāt."

فَقالُوا: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ [المائدة: ٣] فَقالَ عُمَرُ: إِنِّي لأَعْلَمُ أَيَّ مَكانٍ أُنْزِلَتْ، أُنْزِلَتْ وَرَسُولُ اللهِ ﷺ وَاقِفٌ بِعَرَفَةَ. [راجع: ٤٥، ٦٧]

**4408.** Narrated 'Āishah رَضِيَ اللهُ عَنها: We set out with Allāh's Messenger ﷺ, and some of us assumed the *Ihrām* for *'Umra*, some assumed it for *Hajj*, and some assumed it for both *Hajj* and *'Umra*. Allāh's Messenger ﷺ assumed the *Ihrām* for *Hajj*. So those who had assumed the *Ihrām* for *Hajj* or for both *Hajj* and *'Umra*, did not finish their *Ihrām* till the day of *An-Nahr* (i.e., slaughter of sacrifices). Narrated Mālik the same as above, saying, "(We set out) with Allāh's Messenger ﷺ in *Hajjat-ul-Wadā'*...)."
Narrated Mālik the same as above.

**٤٤٠٨** - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أَبي الأَسْوَدِ مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالَتْ: خَرَجْنا مَعَ رَسُولِ اللهِ ﷺ فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ وعُمْرَةٍ، وأَهَلَّ رَسُولُ اللهِ ﷺ بالحَجِّ. فأَمَّا مَنْ أَهَلَّ بالحَجِّ، أَوْ جَمَعَ الحَجَّ والعُمْرَةَ فَلَمْ يَحِلُّوا حَتَّى يَوْمِ النَّحْرِ.

حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنا مالِكٌ وَقالَ: مَعَ رَسُولِ اللهِ ﷺ في حَجَّةِ الوَدَاعِ. حَدَّثَنا إِسْماعِيلُ: حَدَّثَنا مالِكٌ مِثْلَهُ. [راجع: ٢٩٤]

**4409.** Narrated Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ visited me during *Hajjat-ul-Wadā'* while I was suffering from a disease which brought me to the verge of death. I said, "O Allāh's Messenger! My ailment has reached such a (bad) state as you see, and I have much wealth, but I have no one to inherit from me except my only daughter. Shall I give two-third of my property as alms (in charity)?" The Prophet ﷺ said, "No." I said, "(Shall I give) one-third of it?" He replied, "One-third, and even one-third is

**٤٤٠٩** - حَدَّثَنا أَحْمَدُ بنُ يُونُسَ: حَدَّثَنا إِبْراهِيمُ هُوَ ابنُ سَعْدٍ: حَدَّثَنا ابنُ شِهابٍ، عَنْ عامِرِ بنِ سَعْدٍ، عَنْ أَبِيهِ قالَ: عادَنِي النَّبِيُّ ﷺ في حَجَّةِ الوَداعِ مِنْ وَجَعٍ أَشْفَيْتُ مِنْهُ عَلى المَوْتِ، فَقُلْتُ: يا رَسُولَ اللهِ، بَلَغَ بِي مِنَ الوَجَعِ ما تَرَى وأَنا ذُو مالٍ وَلا يَرِثُني إِلَّا ابْنَةٌ لي وَاحِدَةٌ،

too much. It is better for you to leave your inheritors wealthy rather than to leave them poor, begging people (for their sustenance); and whatever you spend for Allāh's sake, you will get reward for it, even for the morsel of food which you put in your wife's mouth." I said, "O Allāh's Messenger! Should I remain (in Makkah) behind my companions (who are going with you to Al-Madīna)?" The Prophet ﷺ said, "If you remain behind, any good deed which you will do for Allāh's sake, will upgrade and elevate you. May be you will live long so that some people may benefit by you and some other (i.e., infidels) may get harmed by you." The Prophet ﷺ then added, "O Allāh! Complete the emigration of my Companions and do not turn them on their heels. But the poor Sa'd bin Khaula (not the above mentioned Sa'd) (died in Makkah)." Allāh's Messenger ﷺ pitied Sa'd for he died in Makkah.

فَأَتَصَدَّقُ بِثُلُثَيْ مالي؟ قالَ: «لا»، قُلْتُ: أَفَأَتَصَدَّقُ بِشَطْرِهِ؟ قالَ: «لا»، قُلْتُ: فالثُّلُثُ؟ قالَ: «الثُّلُثُ والثُّلُثُ كَثِيرٌ، إنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِياءَ خَيرٌ مِنْ أَنْ تَذَرَهُمْ عالَةً يَتَكَفَّفُونَ النَّاسَ، وَلَسْتَ تُنْفِقُ نَفَقَةً تَبْتَغي بِها وَجْهَ اللهِ إِلَّا أُجِرْتَ بِها حَتَّى اللُّقْمَةَ تَجْعَلُها في فِي امْرأَتِكَ». قُلْتُ: يا رَسُولَ اللهِ، آأُخَلَّفُ بَعْدَ أَصحابي؟ قالَ: «إنَّكَ لَنْ تُخَلَّفَ فتَعْمَلَ عَمَلاً تَبْتَغي بِهِ وَجْهَ اللهِ إِلَّا ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً وَلَعَلَّكَ تُخَلَّفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوامٌ وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ لأَصحَابي هِجْرَتَهُمْ وَلا تَرُدَّهُمْ عَلى أَعْقابِهِمْ، لٰكِنِ البائِسُ سَعْدُ بنُ خَوْلَةَ» رَثى لَهُ رَسُولُ اللهِ ﷺ أَنْ تُوُفِّيَ بِمَكَّةَ.

**4410.** Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: The Prophet ﷺ got his head shaved during *Ḥajjat-ul-Wadā'*.

٤٤١٠ - حدَّثني إبْراهِيمُ بنُ المُنْذِرِ: حدَّثَنا أَبو ضَمْرَةَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ: أَنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أَخْبَرَهُمْ أَنَّ النَّبِيَّ ﷺ حَلَقَ رَأْسَهُ في حَجَّةِ الوَدَاعِ. [راجع: ١٧٢٦]

**4411.** Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: During *Ḥajjat-ul-Wadā'*, the Prophet ﷺ and some of his Companions got their heads shaved, while some of his Companions got their head-hair cut short.

٤٤١١ - حدَّثَنا عُبَيْدُ اللهِ بنُ سَعِيدٍ: حدَّثَنا مُحَمَّدُ بنُ بَكْرٍ: حدَّثَنا ابنُ جُرَيْجٍ: أَخْبرَني مُوسَى بنُ عُقْبَةَ، عَنْ نافِعٍ: أَخْبرَهُ ابنُ عُمَرَ أَنَّ النَّبِيَّ ﷺ حَلَقَ رأسَهُ في حَجَّةِ الوَدَاعِ

وأُناسٌ منْ أَصحَابِهِ وَقَصَّرَ بَعْضُهُمْ. [راجع: ١٧٢٦]

**4412.** Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما that he came riding a donkey while Allāh's Messenger ﷺ was standing at Mina during *Ḥajjat-ul-Wadā'*, leading the people in *Ṣalāt* (prayer). The donkey passed in front of a part of the row [of the people offering the *Ṣalāt* (prayer)]. Then he dismounted from it and took his position in the row with the people.

**٤٤١٢** - حَدَّثَنَا يَحْيَى بنُ قَزَعَةَ: حدَّثنا مالكٌ، عَنِ ابنِ شِهابٍ. وقالَ اللَّيْثُ: حدَّثَنِي يُونُسُ، عَنِ ابنِ شِهابٍ: حدَّثَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ: أَنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أَخْبرَهُ أَنَّهُ أَقْبَلَ يَسِيرُ عَلى حِمارٍ وَرَسُولُ اللهِ ﷺ قائمٌ بِمِنًى في حَجَّةِ الوَدَاعِ يُصَلِّي بالنَّاسِ، فَسارَ الحمارُ بَينَ يَدَيْ بَعْضِ الصَّفِّ ثُمَّ نَزَلَ عَنْهُ فَصَفَّ مَعَ النَّاسِ. [راجع: ١٧٢٦]

**4413.** Narrated Hishām's father: In my presence, Usāma was asked about the speed of the Prophet ﷺ during his *Ḥajj*. He replied, "It was *Al-'Anaq* (i.e., moderate, easy speed) and if he encountered an open space, he used to increase his speed."

**٤٤١٣** - حَدَّثَنَا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ هِشامٍ قالَ: حدَّثَنِي أَبي قال: سُئِلَ أُسامَةُ وأَنا شاهِدٌ عَنْ سَيرِ النَّبِيِّ ﷺ في حَجَّتِهِ فَقالَ: العَنَقَ، فإِذَا وَجَدَ فَجْوَةً نَصَّ. [راجع: ١٦٦٦]

**4414.** Narrated 'Abdullāh bin Yazīd Al-Khaṭmī that Abū Ayyūb informed him that he offered the *Maghrib* and *'Ishā'* prayers together with the Prophet ﷺ during *Ḥajjat-ul-Wadā'*.

**٤٤١٤** - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ عَدِيِّ بنِ ثابتٍ، عَنْ عَبْدِ اللهِ بنِ يَزِيدَ الخَطْمِيِّ: أَنَّ أَبا أَيُّوبَ أَخْبرَهُ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ في حَجَّةِ الوَدَاعِ المَغْرِبَ والعِشاءَ جَمِيعاً. [راجع: ١٦٧٤]

**(79) CHAPTER. The *Ghazwa* of Tabūk which is also called *Ghazwā Al-'Usrah* (i.e., the battle of hardship).**

**(٧٩) بابُ غَزْوَةِ تَبُوكَ، وَهِيَ غَزْوَةُ العُسْرَةِ**

**4415.** Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: My companions sent me to Allāh's Messenger ﷺ

**٤٤١٥** - حَدَّثَني مُحَمَّدُ بنُ

to ask him for some animals to ride on, as they were accompanying him in the army of *Al-'Usrah*, and that was the *Ghazwā* (battle) of Tabūk. I said, "O Allāh's Prophet! My companions have sent me to you to provide them with means of transportation." He said, "By Allāh! I will not make you ride anything." It so happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned in a sad mood because of the refusal of the Prophet ﷺ, and for the fear that the Prophet ﷺ might have become angry with me. So I returned to my companions and informed them of what the Prophet ﷺ had said. Only a short while had passed when I heard Bilāl calling, "O 'Abdullāh bin Qais!" I replied to his call. Bilāl said, "Respond to Allāh's Messenger ﷺ who is calling you." When I went to him (i.e., the Prophet ﷺ), he said, "Take these two camels tied together and also these two camels tied together," referring to six camels he had bought from Sa'd at that time. The Prophet ﷺ added, "Take them to your companions and say, 'Allāh (or Allāh's Messenger ﷺ) allows you to ride on these, so ride on them." So I took those camels to them and said, "The Prophet ﷺ allows you to ride on these (camels), but by Allāh, I will not leave you till some of you proceed with me to somebody who heard the statement of Allāh's Messenger ﷺ. Do not think that I narrate to you a thing which Allāh's Messenger ﷺ has not said." They said to me, "We consider you truthful, and we will do what you like." The subnarrator added: So Abū Mūsa proceeded along with some of them till they came to those who have heard the statement of Allāh's Messenger ﷺ wherein he denied them (some animals to ride on) and (his statement) whereby he gave them the same. So these people told them

العَلاءِ: حدَّثَنا أَبو أُسامَةَ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ ابنِ أَبي بُرْدَةَ، عَنْ أَبي بُرْدَةَ، عَنْ أَبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: أَرْسَلَني أَصحَابي إلى رَسُولِ اللهِ ﷺ أَسأَلُهُ الحُمْلانَ لهُمْ إذْ هُمْ مَعَهُ في جَيْشِ العُسْرَةِ وَهي غَزْوَةُ تَبُوكَ. فَقُلْتُ: يا نَبيَّ اللهِ، إنَّ أَصحَابي أَرْسَلُوني إلَيْكَ لِتَحْمِلَهُمْ، فَقالَ: «وَاللهِ لا أَحمِلُكُمْ عَلى شَيْءٍ». وَوَافَقْتُهُ وَهُوَ غَضبانُ وَلا أَشْعُرُ وَرَجَعْتُ حَزيناً مِنْ مَنْعِ النَّبيِّ ﷺ وَمِنْ مَخافَةِ أَنْ يَكونَ النَّبيُّ ﷺ وجَدَ في نَفْسِهِ عَليَّ فَرَجَعْتُ إلى أَصحَابي فأَخْبَرْتُهُمُ الَّذي قالَ النَّبيُّ ﷺ فَلَمْ أَلبَثْ إلَّا سُوَيْعَةً إذْ سَمِعْتُ بِلالاً يُنادي: أَيْ عَبْدَ اللهِ بنَ قَيْسٍ، فأَجَبْتُهُ، فَقالَ: أَجِبْ رَسُولَ اللهِ ﷺ يَدْعُوكَ، فَلَمَّا أَتَيْتُهُ قالَ: «خُذْ هٰذَيْنِ القَرِينَيْنِ وَهٰذَيْنِ القَرِينَيْنِ لِسِتَّةِ أَبْعِرَةٍ ابْتاعَهُنَّ حِينَئِذٍ مِنْ سَعْدٍ - فانْطَلِقْ بِهِنَّ إلى أَصحَابِكَ فَقُلْ: إنَّ اللهَ - أَوْ قالَ: إنَّ رَسُولَ اللهِ ﷺ - يَحْمِلُكُمْ عَلى هٰؤُلاءِ فارْكَبُوهُنَّ». فانْطَلَقْتُ إلَيْهِمْ بِهِنَّ فَقُلْتُ: إنَّ النَّبيَّ ﷺ يَحْمِلُكُمْ عَلى هٰؤُلاءِ، وَلٰكِنِّي وَاللهِ لا أَدَعُكُمْ حتَّى يَنْطَلِقَ مَعي بَعْضُكُمْ إلى مَنْ سَمِعَ مَقالَةَ رَسُولِ اللهِ ﷺ، لا تَظُنُّوا أَنِّي حَدَّثْتُكُمْ شَيْئاً لَمْ يَقُلْهُ

the same information as Abū Mūsa had told them.

**4416.** Narrated Sa'd: Allāh's Messenger ﷺ set out for Tabūk appointing 'Alī as his deputy (in Al-Madīna). 'Alī said, "Do you want to leave me with the children and women?" The Prophet ﷺ said, "Will you not be pleased that you will be to me like Harûn (Aaron) to Mûsa (Moses)? But there will be no Prophet after me."

**4417.** Narrated Ṣafwān bin Ya'lā bin Umaiyya that his father said, "I participated in *Al-'Usrah* expedition (i.e., the *Ghazwa* of Tabūk) along with the Prophet ﷺ." Ya'lā added, "(My participation in) that *Ghazwā* was the best of my deeds to me." Ya'lā said, "I had a labourer who quarrelled with somebody, and one of the two bit the hand of the other ('Aṭā', the subnarrator, said, "Ṣafwān told me who bit whom, but I forgot it"), and the one who was bitten, pulled his hand out of the mouth of the biter, so one of the incisors of the biter was broken. So we came to the Prophet ﷺ and he considered the biter's

رَسُولُ اللهِ ﷺ. فَقالُوا لِي: إِنَّكَ عِنْدَنا لَمُصَدَّقٌ ولَنَفْعَلَنَّ ما أَحْبَبْتَ، فانْطَلَقَ أبو مُوسَى بِنَفَرٍ مِنْهُمْ حَتَّى أَتَوْا الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ اللهِ ﷺ مَنْعَهُ إِيَّاهُمْ ثُمَّ إِعْطاءَهُمْ بَعْدُ فَحَدَّثُوهُمْ بِمِثْلِ ما حَدَّثَهُمْ بِهِ أبو مُوسَى.
[راجع: ٣١٣٣]

**٤٤١٦ - حدَّثنا** مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ شُعْبَةَ، عَنِ الحَكَمِ، عَنْ مُصْعَبِ بنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلى تَبُوكَ وَاسْتَخْلَفَ عَلِيًّا فَقالَ: أَتُخَلِّفُنِي في الصِّبْيانِ والنِّساءِ؟ قالَ: «أَلا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي».
وَقالَ أَبو دَاوُدَ: حدَّثنا شُعْبَةُ، عَنِ الحَكَمِ: سَمِعْتُ مُصْعَباً. [راجع: ٣٧٠٦]

**٤٤١٧ - حدَّثنا** عُبَيْدُ اللهِ بنُ سَعِيدٍ: حدَّثنا مُحَمَّدُ بنُ بَكْرٍ: أَخْبَرَنا ابنُ جُرَيْجٍ قالَ: سَمِعْتُ عَطاءً يُخْبِرُ قالَ: أَخْبَرَنِي صَفْوانُ بنُ يَعْلَى بنِ أُمَيَّةَ، عَنْ أَبِيهِ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ العُسْرَةَ، قالَ: كانَ يَعْلَى يَقُولُ: تِلْكَ الغَزْوَةُ أَوْثَقُ أَعْمالِي عِنْدِي. قالَ عَطاءٌ: فَقالَ صَفْوانُ: قالَ يَعْلَى: فَكانَ لِي أَجِيرٌ فَقاتَلَ إِنْساناً فَعَضَّ أَحَدُهُما يَدَ الآخَرِ، قالَ عَطاءٌ: فَلَقَدْ

مِنْ سَفَرٍ بَدأَ بالمَسْجِدِ فَيركَعُ فيهِ رَكْعَتَينِ ثُمَّ جلَسَ للنَّاسِ. فَلَمَّا فَعَلَ ذٰلكَ جاءَهُ المُخَلَّفُونَ فَطَفِقُوا يَعْتَذِرُونَ إلَيْهِ ويَحْلفُونَ لَهُ وكانُوا بِضْعَةً وثَمانِينَ رَجُلاً، فَقَبِلَ مِنْهُمْ رَسُولُ اللهِ ﷺ عَلانِيَتَهُمْ وَبايَعَهُمْ وَاسْتَغْفَرَ لهُمْ وَوَكَلَ سَرائرَهُمْ إلى اللهِ. فَجِئْتُهُ فَلَمَّا سَلَّمْتُ عَلَيْهِ تَبَسَّمَ تَبَسُّمَ المُغْضَبِ ثُمَّ قالَ: «تَعالَ»، فجِئْتُ أَمْشِي حتَّى جَلَسْتُ بَيْنَ يَدَيْهِ فَقالَ لي: «ما خَلَّفَكَ؟ أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ؟» فَقُلْتُ: بَلى، إنِّي وَاللهِ يا رَسُولَ اللهِ لَوْ جَلَسْتُ عِنْدَ غَيرِكَ مِنْ أَهْلِ الدُّنْيا لَرَأَيْتُ أَنْ سأَخْرُجُ مِنْ سَخَطِهِ بعُذْرٍ، وَاللهِ لَقَدْ أُعْطِيْتُ جَدَلاً وَلٰكِنِّي وَاللهِ لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ اليَوْمَ حَديثَ كَذِبٍ تَرْضَى بِهِ عَنِّي لَيُوشِكَنَّ اللهُ أَنْ يُسْخِطَكَ عَلَيَّ، وَلَئِنْ حَدَّثْتُكَ حديثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ، إنِّي لأَرْجُو فِيهِ عَفْوَ اللهِ، لا وَاللهِ ما كانَ لي مِنْ عُذْرٍ، وَاللهِ ما كُنْتُ قَطّ أَقْوَى وَلا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ، فَقالَ رَسُولُ اللهِ ﷺ: «أَمَّا هٰذَا فَقَدْ صَدَقَ فَقُمْ حتَّى يَقْضِيَ اللهُ فِيكَ». فَقُمْتُ وَثارَ رِجالٌ مِنْ بَني سَلِمَةَ فاتَّبَعُوني فَقالُوا لي: وَاللهِ ما عَلِمْناكَ كُنْتَ أَذْنَبْتَ ذَنْباً قَبْلَ هٰذَا، وَلَقَدْ عَجَزْتَ أَنْ لا تكُونَ عْتَذَرْتَ إلى رَسُولِ اللهِ ﷺ بِما

for Allāh's Forgiveness for them, and left the secrets of their hearts for Allāh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us? Had you not purchased an animal for carrying you?' I answered, 'Yes, O Allāh's Messenger! But by Allāh, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allāh, I have been bestowed with the power of speaking fluently and eloquently, but by Allāh, I knew well that if today I tell you a lie to seek your favour, Allāh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allāh's Forgiveness. Really, by Allāh, there was no excuse for me. By Allāh, I had never been stronger or wealthier than I was when I remained behind you.' Then Allāh's Messenger ﷺ said, 'As regards this man, he has surely told the truth. So get up till Allāh decides your case.' I got up, and many men of Banū Salama followed me and said to me, 'By Allāh, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allāh's Messenger ﷺ as the others who did not join him, have offered. The supplication of Allāh's Messenger ﷺ to Allāh to forgive you would have been sufficient for you.' By Allāh, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They

اعْتَذَرَ إِلَيْهِ المُتَخَلِّفُونَ، قَدْ كانَ كافِيَكَ ذَنْبَكَ اسْتِغْفارُ رَسُولِ اللهِ ﷺ لَكَ. فَوَاللهِ ما زَالُوا يُؤَنِّبُونِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ فأُكَذِّبَ نَفْسِي ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيَ هٰذَا مَعِي أَحَدٌ؟ قالُوا: نَعَمْ، رَجُلانِ قالا مِثْلَ ما قُلْتَ فَقِيلَ لَهُما مِثْلُ ما قِيلَ لَكَ، فَقُلْتُ: مَنْ هُمَا؟ قالُوا: مُرَارَةُ بنُ الرَّبِيعِ العَمْرِيُّ وَهِلالُ ابنُ أُمَيَّةَ الوَاقِفِيُّ، فَذَكَرُوا لِي رَجُلَينِ صَالِحَيْنِ قَدْ شَهِدَا بَدْراً لِي فِيهِما أُسْوَةٌ، فَمَضَيْتُ حِينَ ذَكَرُوهُما لِي. ونَهَى رَسُولُ اللهِ ﷺ المُسْلِمِينَ عَنْ كَلامِنا أَيُّها الثَّلاثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ فاجْتَنَبَنَا النَّاسُ وَتَغَيَّرُوا لَنَا حَتَّى تَنَكَّرَتْ فِي نَفْسِي الأَرْضُ فما هِيَ الَّتِي أَعْرِفُ، فَلَبِثْنا عَلى ذٰلِكَ خَمْسِينَ لَيْلَةً. فأَمَّا صَاحِبايَ فاسْتَكانا وَقَعَدَا في بُيُوتِهِما يَبْكِيانِ وأَمَّا أَنا فَكُنْتُ أَشَبَّ القَوْمِ وأَجْلَدَهُمْ فَكُنْتُ أَخْرُجُ فأَشْهَدُ الصَّلاةَ مَعَ المُسْلِمِينَ، وأَطُوفُ في الأَسْوَاقِ وَلا يُكَلِّمُني أَحَدٌ. وآتِي رَسُولَ اللهِ ﷺ فأُسَلِّمُ عَلَيْهِ وَهُوَ في مَجْلِسِهِ بَعْدَ الصَّلاةِ فأَقُولُ في نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلامِ عَلَيَّ أَمْ لا؟ ثُمَّ أُصَلِّي قَرِيباً مِنْهُ فأُسارِقُهُ النَّظَرَ فإِذَا أَقْبَلْتُ عَلى صَلاتِي أَقْبَلَ إِلَيَّ. وَإِذَا التَفَتُّ نَحْوَهُ

replied, 'Murāra bin Ar-Rabī' Al-'Amrī and Hilāl bin Umaiyya Al-Wāqifī.' By that they mentioned to me two pious men who had attended the *Ghazwā* (battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allāh's Messenger ﷺ forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that *Ghazwā*. So, we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two other fellows, they remained shut in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and offer the *Ṣalāt* (prayers) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allāh's Messenger ﷺ and greet him while he was sitting in his gathering after the *Ṣalāt* (prayer), and I would wonder whether the Prophet ﷺ did move his lips in return to my greetings or not. Then I would offer my *Ṣalāt* (prayer) near to him and look at him stealthily. When I was busy with my *Ṣalāt*, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abū Qatāda who was my cousin and dearest person to me, and I offered my greetings to him. By Allāh, he did not return my greetings. I said, 'O Abū Qatāda! I beseech you by Allāh! Do you know that I love Allāh and His Messenger ﷺ?' He kept quiet. I asked him again, beseeching him by Allāh, but he remained silent. Then I asked him again in the Name of Allāh. He said, 'Allāh and His Messenger ﷺ

أَخْبَرَنِي صفْوَانُ أَيُّهما عَضَّ الآخَرَ فَنَسِيتُهُ، قالَ: فَانْتَزَعَ المَعْضُوضُ يَدَهُ مِنْ في العَاضِّ، فانْتَزَعَ إحْدَى ثَنِيَّتَيْهِ فَأَتَيا النَّبِيَّ ﷺ فأَهْدَرَ ثَنِيَّتَهُ. قالَ عَطاءٌ: وَحَسِبْتُ أنَّهُ قالَ: قالَ النَّبِيُّ ﷺ: «أفَيَدَعُ يَدَهُ في فِيكَ تَقْضَمُها كأنَّها في فِي فَحْلٍ يَقْضَمُها؟». [راجع: ١٨٤٧]

claim as invalid (i.e the biter did not get a recompense for his broken incisor). The Prophet ﷺ said, 'Should he leave his hand in your mouth so that you might snap it as if it were in the mouth of a male camel to snap it?' "

(٨٠) **باب** حَدِيثِ كَعْبِ بنِ مالِكٍ، وَقَوْلِ اللهِ تَعالى: ﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟﴾ [التوبة: ١١٨].

**(80) CHAPTER. The narration of Ka'b bin Mālik.**

And the Statement of Allāh تعالى:

"And (He did forgive also) the three [who did not join the Tabūk expedition and whose case was deferred (by the Prophet ﷺ) for Allāh's Decision]...". (V.9:118)

٤٤١٨ - حدَّثَنا يَحْيى بنُ بُكَيرٍ قَالَ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ عَبْدِ اللهِ بنِ كَعْبِ بنِ مالِكٍ: أَنَّ عَبْدَ اللهِ بنَ كَعْبِ بنِ مالِكٍ وكانَ قائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ قالَ: سَمِعْتُ كَعْبَ بنَ مالِكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ قِصَّةِ تَبُوكَ، قالَ كَعْبٌ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللهِ ﷺ في غَزْوَةٍ غَزَاها إلَّا في غَزْوَةِ تَبُوكَ غَيرَ أَنِّي كُنْتُ تَخَلَّفْتُ في غَزْوَةِ بَدْرٍ ولَمْ يُعاتِبْ أَحَداً تَخَلَّفَ عَنْها. إنَّما خَرَجَ رَسُولُ اللهِ ﷺ يُرِيدُ عِيرَ قُرَيْشٍ حَتَّى جَمَعَ اللهُ بَيْنَهُمْ وَبَينَ عَدُوِّهِمْ عَلى غَيرِ مِيعادٍ. وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللهِ

**4418.** Narrated 'Abdullāh bin Ka'b bin Mālik who, from among Ka'b's sons, was the guide of Ka'b when he became blind: I heard Ka'b bin Mālik narrating the story of (the *Ghazwā* of) Tabūk in which he failed to take part. Ka'b said, "I did not remain behind Allāh's Messenger ﷺ in any *Ghazwā* that he fought except the *Ghazwā* of Tabūk, and I failed to take part in the *Ghazwā* of Badr, but Allāh did not admonish anyone who had not participated in it, for in fact, Allāh's Messenger ﷺ had gone out in search of the caravan of Quraish till Allāh made them (i.e the Muslims) and their enemy meet without any appointment. I witnessed the night of *Al-'Aqaba* (pledge) with Allāh's Messenger ﷺ when we pledged for Islām, and I would not exchange it for the battle of Badr although the battle of Badr is more popular amongst the people than it (i.e., *Al-'Aqaba* Pledge). As for my news (in this battle of Tabūk), I had never been stronger or wealthier than I was when I remained behind the Prophet ﷺ

in that *Ghazwā*. By Allāh, never had I two she-camels before, but I had then at the time of this *Ghazwā*. Whenever Allāh's Messenger ﷺ wanted to make a *Ghazwā*, he used to hide his intention by apparently referring to different *Ghazwā* till it was the time of that *Ghazwā* (of Tabūk) which Allāh's Messenger ﷺ fought in severe heat, facing a long journey, desert, and the great number of the enemy. So the Prophet ﷺ announced to the Muslims clearly (their destination) so that they might get prepared for their *Ghazwā*. So he informed them clearly of the destination he was going to. Allāh's Messenger ﷺ was accompanied by a large number of Muslims who could not be listed in a book namely, a register." Ka'b added, "Any man who intended to be absent would think that the matter would remain hidden unless Allāh revealed it through Divine Revelation. So Allāh's Messenger ﷺ fought that *Ghazwā* at the time when the fruits had ripened and the shades looked pleasant. Allāh's Messenger ﷺ and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned having done nothing. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allāh's Messenger ﷺ and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I

ﷺ لَيْلَةَ العَقَبَةِ حِينَ تَوَاثَقْنا عَلى الإسْلامِ وَما أُحِبُّ أنَّ لي بِها مَشْهَدَ بَدْرٍ وإِنْ كانَتْ بَدْرٌ أَذْكَرَ في النَّاسِ مِنْها. كانَ مِنْ خَبَرِي أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلا أَيْسَر حِينَ تَخَلَّفْتُ عَنْهُ في تِلكَ الغَزَاةِ. وَاللهِ ما اجْتَمَعَتْ عِنْدي قَبْلَهُ رَاحِلَتانِ قَطُّ حَتَّى جَمَعْتُهُما في تِلْكَ الغَزْوَةِ، ولَمْ يكُنْ رَسُولُ اللهِ ﷺ يُرِيدُ غَزْوَةً إلَّا وَرَّى بِغَيرِها حَتَّى كانَتْ تِلكَ الغَزْوَةُ غَزَاها رَسُولُ اللهِ ﷺ في حَرٍّ شَدِيدٍ وَاسْتَقْبَلَ سَفَراً بَعِيداً وَمَفازاً وَعَدُوًّا كَثِيراً. فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أُهْبَةَ غَزْوِهِمْ، فَأَخْبَرَهُمْ بِوَجْهِهِ الَّذي يُرِيدُ وَالمُسْلِمونَ مَعَ رَسُولِ اللهِ ﷺ كَثِيرٌ ولا يَجْمَعُهُمْ كِتابٌ حافِظٌ - يُرِيدُ الدِّيوَانَ - قالَ كَعْبٌ: فَمَا رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ إلَّا ظَنَّ أَنْ سَيَخْفَى لَهُ ما لَمْ يَنْزِلْ فِيهِ وَحْيُ اللهِ. وَغَزَا رَسُولُ اللهِ ﷺ تلكَ الغَزْوَةَ حِينَ طابَتِ الثِّمارُ والظِّلالُ. وَتَجَهَّزَ رَسُولُ اللهِ ﷺ والمُسلِمونَ مَعَهُ فَطَفِقْتُ أَغْدُو لِكَيْ أَتَجَهَّزَ مَعَهُمْ فأَرْجِعُ ولَمْ أَقْضِ شَيْئاً فَأَقُولُ في نَفْسِي: أَنا قادِر عَلَيْهِ. فَلَمْ يَزَلْ يَتمادَى بي حَتَّى اشْتَدَّ النَّاسَ الجِدُّ فَأَصْبَحَ رَسُولُ اللهِ ﷺ والمُسْلِمونَ مَعَهُ ولَمْ أَقْضِ مِنْ جَهازِي شَيْئاً فَقُلْتُ: أَتَجَهَّزُ بَعْدَهُ

had done so! But it was not written for me. So, after the departure of Allāh's Messenger ﷺ, whenever I went out and walked amongst the people (i.e., the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allāh had excused. Allāh's Messenger ﷺ did not remember me till he reached Tabūk. So while he was sitting amongst the people in Tabūk, he said, 'What did Ka'b do?' A man from Banū Salama said, 'O Allāh's Messenger! He has been stopped by his two *Burda* (i.e., garments) and his looking at his own flanks with pride.' Then Mu'ādh bin Jabal said, 'What a bad thing you have said! By Allāh! O Allāh's Messenger! We know nothing about him but good.' Allāh's Messenger ﷺ kept silent." Ka'b bin Malik added, "When I heard that he (i.e., the Prophet ﷺ) was on his way back to Al-Madīna. I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of wise members of my family in this matter. When it was said that Allāh's Messenger ﷺ had nearly approached (Al-Madīna) all the evil false excuses vanished from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allāh's Messenger ﷺ arrived in the morning, and whenever he returned from a journey, he used to visit the mosque first of all and offer two-*Rak'a* prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabūk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allāh's Messenger ﷺ accepted the excuses they had expressed, took their *Bai'a* (pledge), asked

بيَوْمٍ أَوْ يَوْمَيْنِ ثُمَّ أَلْحَقُهُم فغَدَوْتُ بَعْدَ أَنْ فَصَلُوا لأَتَجَهَّزَ فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئاً ثُمَّ غَدَوْتُ ثُمَّ رَجَعْتُ وَلَمْ أَقْضِ شَيْئاً. فَلَمْ يَزَلْ بي حتَّى أَسْرَعُوا وَتَفارَطَ الغَزْوُ، وهَمَمْتُ أَنْ أَرْتَحِلَ فأُدْرِكَهُمْ وَلَيْتَني فَعَلْتُ، فَلَمْ يُقَدَّرْ لي ذٰلكَ فكُنْتُ إِذَا خَرَجْتُ في النَّاسِ بَعْدَ خُرُوجِ رَسُولِ اللهِ ﷺ فَطُفْتُ فِيهِمْ أَحْزَنَنِي أَنِّي لا أَرَى إِلَّا رَجُلاً مَغْموصاً عَلَيْهِ النِّفاقُ أَوْ رَجُلاً مِمَّنْ عَذَرَ اللهُ مِنَ الضُّعَفاءِ، وَلَمْ يَذْكُرْني رَسُولُ اللهِ ﷺ حتَّى بَلَغَ تَبُوكَ فَقالَ وَهُوَ جالِسٌ في القَوْمِ بِتَبُوكَ: «ما فَعَلَ كَعْبٌ؟» فَقالَ رَجُلٌ مِنْ بَني سَلِمَةَ: يا رَسُولَ اللهِ حَبَسَهُ بُرْدَاهُ وَنَظَرُهُ في عِطْفِهِ. فَقالَ مُعاذُ بنُ جَبَلٍ: بِئْسَ ما قُلْتَ، وَاللهِ يا رَسُولَ اللهِ ما عَلِمْنا عَلَيْهِ إِلَّا خَيراً، فَسَكَتَ رَسُولُ اللهِ ﷺ، قالَ كَعْبُ بنُ مالِكٍ: فَلَمَّا بَلَغَني أَنَّه تَوَجَّهَ قافِلاً حَضَرَني هَمِّي فَطَفِقْتُ أَتَذَكَّرُ الكَذِبَ وأَقُولُ: بِمَاذا أَخْرُجُ مِنْ سَخَطِهِ غَداً؟ وَاسْتَعَنْتُ عَلى ذٰلكَ بِكُلِّ ذي رأيٍ مِنْ أَهْلي، فَلَمَّا قِيلَ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ أَظَلَّ قادِماً زَاحَ عَنِّي الباطِلُ وَعَرَفْتُ أَنِّي لَنْ أَخْرُجَ مِنْهُ أَبَداً بِشَيْءٍ فِيهِ كَذِبٌ، فأَجْمَعْتُ صِدْقَهُ. وأَصْبَحَ رَسُولُ اللهِ ﷺ قادِماً وكانَ إِذَا قَدِمَ

for Allāh's Forgiveness for them, and left the secrets of their hearts for Allāh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us? Had you not purchased an animal for carrying you?' I answered, 'Yes, O Allāh's Messenger! But by Allāh, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allāh, I have been bestowed with the power of speaking fluently and eloquently, but by Allāh, I knew well that if today I tell you a lie to seek your favour, Allāh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allāh's Forgiveness. Really, by Allāh, there was no excuse for me. By Allāh, I had never been stronger or wealthier than I was when I remained behind you.' Then Allāh's Messenger ﷺ said, 'As regards this man, he has surely told the truth. So get up till Allāh decides your case.' I got up, and many men of Banū Salama followed me and said to me, 'By Allāh, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allāh's Messenger ﷺ as the others who did not join him, have offered. The supplication of Allāh's Messenger ﷺ to Allāh to forgive you would have been sufficient for you.' By Allāh, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They

مِنْ سَفَرٍ بَدَأَ بالمَسْجِدِ فَيَرْكَعُ فيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ. فَلَمَّا فَعَلَ ذٰلِكَ جاءَهُ المُخَلَّفُونَ فَطَفِقُوا يَعْتَذِرُونَ إِلَيْهِ ويَحْلِفُونَ لَهُ وكانُوا بِضْعَةً وثَمانِينَ رَجُلاً، فَقَبِلَ مِنْهُمْ رَسُولُ اللهِ ﷺ عَلانِيَتَهُمْ وبايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَوَكَلَ سَرائِرَهُمْ إِلى اللهِ. فَجِئْتُهُ فَلَمَّا سَلَّمْتُ عَلَيْهِ تَبَسَّمَ تَبَسُّمَ المُغْضَبِ ثُمَّ قالَ: «تَعالَ»، فَجِئْتُ أَمْشِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ فَقالَ لِي: «ما خَلَّفَكَ؟ أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ؟» فَقُلْتُ: بَلى، إِنِّي وَاللهِ يا رَسُولَ اللهِ لَوْ جَلَسْتُ عِنْدَ غَيرِكَ مِنْ أَهْلِ الدُّنْيا لَرَأَيْتُ أَنْ سأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ، وَاللهِ لَقَدْ أُعْطِيتُ جَدَلاً وَلٰكِنِّي وَاللهِ لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ اليَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي لَيُوشِكَنَّ اللهُ أَنْ يُسْخِطَكَ عَلَيَّ، وَلَئِنْ حَدَّثْتُكَ حدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ، إِنِّي لأَرْجُو فِيهِ عَفْوَ اللهِ، لا وَاللهِ ما كانَ لِي مِنْ عُذْرٍ، وَاللهِ ما كُنْتُ قَطّ أَقْوَى وَلا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ، فَقالَ رَسُولُ اللهِ ﷺ: «أَمَّا هٰذا فَقَدْ صَدَقَ فَقُمْ حَتَّى يَقْضِيَ اللهُ فِيكَ». فَقُمْتُ وَثارَ رِجالٌ مِنْ بَنِي سَلِمَةَ فاتَّبَعُونِي فَقالُوا لِي: وَاللهِ ما عَلِمْناكَ كُنْتَ أَذْنَبْتَ ذَنْباً قَبْلَ هٰذا، وَلَقَدْ عَجَزْتَ أَنْ لا تَكُونَ اعْتَذَرْتَ إِلى رَسُولِ اللهِ ﷺ بِما

replied, 'Murāra bin Ar-Rabī' Al-'Amrī and Hilāl bin Umaiyya Al-Wāqifī.' By that they mentioned to me two pious men who had attended the *Ghazwā* (battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allāh's Messenger ﷺ forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that *Ghazwā*. So, we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two other fellows, they remained shut in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and offer the *Ṣalāt* (prayers) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allāh's Messenger ﷺ and greet him while he was sitting in his gathering after the *Ṣalāt* (prayer), and I would wonder whether the Prophet ﷺ did move his lips in return to my greetings or not. Then I would offer my *Ṣalāt* (prayer) near to him and look at him stealthily. When I was busy with my *Ṣalāt*, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abū Qatāda who was my cousin and dearest person to me, and I offered my greetings to him. By Allāh, he did not return my greetings. I said, 'O Abū Qatāda! I beseech you by Allāh! Do you know that I love Allāh and His Messenger ﷺ?' He kept quiet. I asked him again, beseeching him by Allāh, but he remained silent. Then I asked him again in the Name of Allāh. He said, 'Allāh and His Messenger ﷺ

اعْتَذَرَ إِلَيْهِ الْمُتَخَلِّفُونَ، قَدْ كانَ كافِيَكَ ذَنْبَكَ اسْتِغْفارُ رَسُولِ اللهِ ﷺ لكَ. فَوَاللهِ ما زَالُوا يُؤَنِّبُونِي حتَّى أَرَدْتُ أَنْ أَرْجِعَ فأُكَذِّبَ نَفْسِي ثُمَّ قُلْتُ لهُمْ: هَلْ لَقِيَ هٰذَا مَعِي أَحَدٌ؟ قالُوا: نَعَمْ، رَجُلانِ قالا مِثْلَ ما قُلْتَ فَقِيلَ لهُما مِثْلُ ما قِيلَ لَكَ، فَقُلْتُ: مَنْ هُمَا؟ قالُوا: مُرَارَةُ بنُ الرَّبِيعِ العَمْرِيُّ وَهِلالُ ابنُ أُمَيَّةَ الوَاقِفِيُّ، فَذَكَرُوا لي رَجُلَينِ صَالِحَيْنِ قَدْ شَهِدَا بَدْراً لي فِيهِما أُسْوَةٌ، فَمَضَيْتُ حِينَ ذَكَرُوهُما لي. ونَهَى رَسُولُ اللهِ ﷺ المُسْلِمِينَ عَنْ كَلامِنا أَيُّها الثَّلاثَةُ مِنْ بَينِ مَنْ تَخَلَّفَ عَنْهُ فاجْتَنَبَنَا النَّاسُ وَتَغَيَّرُوا لَنا حتَّى تَنَكَّرَتْ في نَفْسِي الأَرْضُ فما هِيَ الَّتي أَعْرِفُ، فَلَبِثْنا عَلى ذٰلكَ خَمْسينَ لَيْلَةً. فأَمَّا صَاحِبايَ فاسْتَكانا وَقَعَدا في بُيُوتِهِما يَبْكِيانِ وأَمَّا أَنا فكُنْتُ أَشَبَّ القَوْمِ وأَجْلَدَهُمْ فكُنْتُ أَخْرُجُ فأَشْهَدُ الصَّلاةَ مَعَ المُسْلِمِينَ، وأَطُوفُ في الأَسْوَاقِ وَلا يُكَلِّمُني أَحَدٌ. وآتي رَسُولَ اللهِ ﷺ فأُسَلِّمُ عَلَيْهِ وَهُوَ في مَجْلِسِهِ بَعْدَ الصَّلاةِ فأَقُولُ في نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلامِ عَلَيَّ أَمْ لا؟ ثُمَّ أُصَلِّي قَرِيباً مِنْهُ فأُسارِقُهُ النَّظَرَ فإذَا أَقْبَلْتُ عَلى صَلاتي أَقْبَلَ إليَّ. وَإِذَا التَفَتُّ نَحْوَهُ

أَعْرَضَ عَنِّي حتَّى إذَا طالَ عَلَيَّ ذٰلِكَ مِنْ جَفْوَةِ النَّاسِ مَشَيْتُ حتَّى تَسَوَّرْتُ جِدَارَ حائِطِ أَبِي قَتَادَةَ - وَهُوَ ابنُ عَمِّي وأَحَبُّ النَّاسِ إِلَيَّ - فَسَلَّمْتُ عَلَيْهِ، فَوَاللهِ ما رَدَّ عَلَيَّ السَّلامَ. فَقُلْتُ: يا أَبا قَتادَةَ، أَنْشُدُكَ باللهِ هَلْ تَعْلَمُنِي أُحِبُّ اللهَ ورَسُولَهُ؟ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ، فَقالَ: اللهُ وَرَسُولُهُ أَعْلَمُ. فَفاضَتْ عَيْنايَ وَتَوَلَّيْتُ حتَّى تَسَوَّرْتُ الجِدَارَ. قالَ: فَبَيْنا أَنا أَمْشِي بِسُوقِ المَدِينَةِ إِذَا نَبَطِيٌّ مِنْ أَنْباطِ أَهلِ الشامِ مِمَّنْ قَدِمَ بالطَّعامِ يَبِيعُهُ بالمَدِينَةِ يَقُولُ: مَنْ يَدُلُّ عَلى كَعْبِ ابنِ مالِكٍ؟ فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ حتَّى إِذَا جاءَنِي دَفَعَ إِلَيَّ كِتاباً مِنْ مَلِكِ غَسَّانَ فإِذَا فِيهِ: أَمَّا بَعْدُ، فإِنَّهُ قَدْ بَلَغَنِي أَنَّ صاحِبَكَ قَدْ جَفاكَ، وَلَمْ يَجْعَلْكَ اللهُ بِدارِ هَوَانٍ وَلا مَضْيَعَةٍ فالْحَقْ بِنا نُوَاسِكَ. فَقُلْتُ لَمَّا قَرَأْتُها: وَهٰذَا أَيْضاً مِنَ البَلاءِ، فَتَيَمَّمْتُ بِها التَّنُّورَ فَسَجَرْتُهُ بِها حتَّى إِذَا مَضَتْ أَرْبَعُونَ لَيْلَةً مِنَ الخَمْسِينَ إِذَا رَسُولُ رَسُولِ اللهِ ﷺ يأتيني فَقالَ: إِنَّ رَسُولَ اللهِ ﷺ يأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ، فَقُلْتُ: أُطَلِّقُها أَمْ ماذَا أَفْعَلُ؟ قالَ: لا بَلِ اعْتَزِلْها وَلا تَقْرَبْها، وأَرْسَلَ إِلى صاحِبَيَّ مِثْلَ

know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added, "While I was walking in the market of Al-Madīna, suddenly I saw a *Nabaṭī* (i.e., a Christian farmer) from the *Anbât* (plural of *Nabaṭī*) of Sham who came to sell his grains in Al-Madīna, saying, 'Who will lead me to Ka'b bin Mālik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassān in which the following was written:

*'Amma Ba'du* (then after), I have been informed that your friend (i.e., the Prophet ﷺ) has treated you harshly. Anyhow, Allāh does not let you live at a place where you feel inferior and your right is lost. So, join us, and we will console you.'

When I read it, I said to myself, 'This is also a sort of test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allāh's Messenger ﷺ and said, 'Allāh's Messenger ﷺ orders you to keep away from your wife.' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet ﷺ sent the same message to my two fellows. Then I said to my wife, 'Go to your parents and remain with them till Allāh gives His Verdict in this matter'." Ka'b added, "The wife of Hilāl bin Umaiyya came to Allāh's Messenger ﷺ and said, 'O Allāh's Messenger! Hilāl bin Umaiyya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said, 'No (you can serve him), but he should not come near you.' She said, 'By Allāh, he has no desire for anything. By Allāh, he has never ceased weeping till his case began till this day of his.' On that, some

of my family members said to me, 'Will you also ask Allāh's Messenger ﷺ to permit your wife (to serve you) as he has permitted the wife of Hilāl bin Umaiyya to serve him?' I said, 'By Allāh, I will not ask the permission of Allāh's Messenger ﷺ regarding her, for I do not know what Allāh's Messenger ﷺ would say if I asked him to permit her (to serve me) while I am a young man.' Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allāh's Messenger ﷺ prohibited the people from talking to us. When I had offered the *Fajr* prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allāh described (in the Qur'ān) i.e., my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sal' calling with his loudest voice, 'O Ka'b bin Mālik! Be happy (by receiving good tidings).' I fell down in prostration before Allāh, realizing that relief has come. Allāh's Messenger ﷺ had announced the acceptance of our repentance by Allāh when he had offered the *Fajr* prayer. The people then came out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banū Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e., the man) whose voice I had heard, came to me conveying the good tidings, I took off my two garments and dressed him with them; and by Allāh, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allāh's Messenger ﷺ. The people started receiving me in batches, congratulating me on Allāh's

ذٰلِكَ. فَقُلْتُ لامْرأتي: الْحَقِي بأَهْلِكِ فَتَكُوني عِنْدَهُمْ حتَّى يَقْضِيَ اللهُ في هٰذَا الأَمْرِ. قالَ كَعْبٌ: فَجاءَتِ امْرأَةُ هِلالِ بنِ أُمَيَّةَ رَسُولَ اللهِ ﷺ فَقالَتْ: يا رَسُولَ اللهِ، إنَّ هِلالَ بنَ أُمَيَّةَ شَيْخٌ ضَائعٌ لَيْسَ لَهُ خادِمٌ فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ؟ قالَ: «لا وَلٰكِنْ لا يَقْرَبْكِ». قالَتْ: إنَّهُ وَاللهِ ما بِهِ حَرَكَةٌ إلى شَيْءٍ، وَاللهِ ما زَالَ يَبْكي مُنْذُ كانَ مِنْ أَمْرِهِ ما كانَ إلى يَوْمِهِ هٰذَا، فَقالَ لي بَعْضُ أَهْلِي: لَوِ اسْتَأْذَنْتَ رَسُولَ اللهِ ﷺ في امْرأتِكَ كَمَا أَذِنَ لامْرأَةِ هِلالِ بنِ أُمَيَّةَ أَنْ تَخْدُمَهُ، فَقُلْتُ: وَاللهِ لا أَسْتأذِنُ فِيها رَسُولَ اللهِ ﷺ وَما يُدْرِيني ما يَقُولُ رَسُولُ اللهِ ﷺ إذَا اسْتأذَنْتُهُ فِيها وأَنا رَجُلٌ شابٌّ، فَلَبِثْتُ بَعْدَ ذٰلكَ عَشْرَ ليالٍ حتَّى كَمُلَتْ لَنا خَمْسُونَ لَيْلَةً مِنْ حِينَ نَهى رَسُولُ اللهِ ﷺ عَنْ كَلامِنا، فَلَمَّا صَلَّيْتُ صَلاةَ الفَجْرِ صُبْحَ خَمْسينَ لَيْلَةً وأَنا على ظَهْرِ بَيْتٍ مِنْ بُيُوتنا فَبَيْنا أَنا جالِسٌ عَلى الحالِ الَّذي ذَكَرَ اللهُ قَدْ ضَاقَتْ عَلَيَّ نَفْسِي وَضَاقَتْ عَلَيَّ الأَرْضُ بِما رَحُبَتْ، سَمِعْتُ صَوْتَ صَارِخٍ فَأَوْفَى عَلى جَبَلِ سَلْعٍ بأَعْلَى صَوْتِهِ: يا كَعْبُ بنَ مالكٍ، أَبْشِرْ. قالَ: فَخَرَرْتُ ساجِداً وَقَدْ عَرَفْتُ أَنْ قَدْ جاءَ فَرَجٌ وآذَنَ رَسُولُ

Acceptance of my repentance, saying, 'We congratulate you on Allāh's Acceptance of your repentance.'" Ka'b further said, "When I entered the mosque. I saw Allāh's Messenger ﷺ sitting with the people around him. Ṭalḥa bin 'Ubaidullāh swiftly came to me, shook hands with me and congratulated me. By Allāh, none of the *Muhājirūn* (i.e., emigrants) got up for me except him (i.e., Ṭalḥa), and I will never forget this for Ṭalḥa." Ka'b added, "When I greeted Allāh's Messenger ﷺ he, his face being bright with joy, said, 'Be happy with the best day that you have got ever since your mother delivered you.'" Ka'b added, "I said to the Prophet ﷺ, 'Is this forgiveness from you or from Allāh?' He said, 'No, it is from Allāh.' Whenever Allāh's Messenger ﷺ became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allāh's Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allāh and His Messenger ﷺ.' Allāh's Messenger ﷺ said, 'Keep some of your wealth, as it will be better for you.' I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allāh's Messenger! Allāh has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive. By Allāh, I do not know anyone of the Muslims whom Allāh has helped for telling the truth more than me, since I mentioned that truth to Allāh's Messenger ﷺ I have never intended to tell a lie eversince (I said that to Allāh's Messenger ﷺ) till today. I hope that Allāh will also save me (from telling lies) the rest of my life. So Allāh revealed to His Messenger ﷺ the Verse:

'Allāh has forgiven the Prophet ﷺ, the *Muhājirūn* (emigrants) and the *Ansār*... (up

اللهِ ﷺ بتَوْبَةِ اللهِ عَلَيْنا حِينَ صَلَّى صَلاةَ الفَجْرِ فَذَهَبَ النَّاسُ يُبَشِّرُونَنا وَذَهَبَ قِبَلَ صاحِبَيَّ مُبَشِّرُونَ وَرَكَضَ إلَيَّ رَجُلٌ فَرَساً وَسَعَى ساعٍ مِنْ أَسْلَمَ فأَوْفَى عَلى الجَبَلِ وكانَ الصَّوْتُ أَسْرَعَ مِنَ الفَرَسِ. فَلَمَّا جاءَني الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ ثَوْبَيَّ فَكَسَوْتُهُ إيَّاهُما بِبُشْراهُ، وَاللهِ ما أَمْلِكُ غَيرَهُما يَوْمَئِذٍ. وَاسْتَعَرْتُ ثَوْبَينِ فَلَبِسْتُهُما وَانْطَلَقْتُ إلى رَسُولِ اللهِ ﷺ فَيَتَلَقَّاني النَّاسُ فَوْجاً فَوْجاً، يُهَنُّونَني بالتَّوْبَةِ يَقُولُونَ: لِتَهْنِكَ تَوْبَةُ اللهِ عَلَيْكَ. قالَ كَعْبٌ: حتَّى دَخَلْتُ المَسْجِدَ فإذَا رَسُولُ اللهِ ﷺ جالِسٌ حَوْلَهُ النَّاسُ، فَقامَ إلَيَّ طَلْحَةُ بنُ عُبَيْدِ اللهِ يُهَرْوِلُ حتَّى صافَحَني وَهَنَّاني، وَاللهِ ما قامَ إلَيَّ رَجُلٌ مِنَ المُهاجِرِينَ غَيرُهُ وَلا أَنْساها لِطَلْحَةَ. قالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلى رَسُولِ اللهِ ﷺ قالَ رَسُولُ اللهِ ﷺ وَهُوَ يَبرُقُ وَجْهُهُ مِنَ السُّرُورِ: «أَبْشِرْ بِخَيرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ». قالَ: قُلْتُ: أَمِنْ عِنْدِكَ يا رَسُولَ اللهِ أَمْ مِنْ عِنْدِ اللهِ؟ قالَ: «لا، بَلْ مِنْ عِنْدِ اللهِ». وكانَ رَسُولُ اللهِ ﷺ إذَا سُرَّ اسْتَنارَ وَجْهُهُ حتَّى كأَنَّهُ قِطْعَةُ قَمَرٍ، وكُنَّا نَعْرِفُ ذٰلِكَ مِنْهُ. فَلَمَّا جَلَسْتُ بَينَ يَدَيْهِ قُلْتُ: يا رَسُولَ اللهِ، إنَّ مِنْ

to His Saying)... And be with those who are true (in words and deeds).' (V.9:117-119)

"By Allāh, Allāh has never bestowed upon me, apart from His guiding me to Islām, a greater blessing than the fact that I did not tell a lie to Allāh's Messenger ﷺ which would have caused me to perish as those who have told a lie perished, for Allāh described those who told lies with the worst description He ever attributed to anybody else. Allāh تَبارك وتعالى said:

'They (i.e., the hypocrites) will swear by Allāh to you (Muslims) when you return to them... (up to His Saying)... Certainly Allāh is not pleased with the people who are *Al-Fasiqūn* (rebellious, disbelient to Allāh.'" (V.9:95,96)'

Ka'b added, "We, the three persons, differed altogether from those whose excuses Allāh's Messenger ﷺ accepted when they swore to him. He took their *Bai'a* (pledge) and asked Allāh to forgive them, but Allāh's Messenger left our case pending till Allāh gave His Judgement about it. As for that Allāh said:

'And (He did forgive also) the three...' (V.9:118)

"What Allāh said (in this Verse) does not indicate our failure to take part in the *Ghazwā*, but it refers to the deferment of making a decision by the Prophet ﷺ about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses."

تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مالي صَدَقَةً إلى اللهِ وإلى رَسُولِهِ ﷺ، قالَ رَسُولُ اللهِ ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مالِكَ فَهُوَ خَيرٌ لَكَ»، قُلْتُ: فإنِّي أُمْسِكُ سَهْمِي الَّذي بِخَيْبَرَ. فَقُلْتُ: يا رَسُولَ اللهِ، إنَّ اللهَ إنَّما نَجَّاني بالصِّدْقِ، وإنَّ مِنْ تَوْبَتِي أَنْ لا أُحَدِّثَ إلَّا صِدْقاً ما بَقِيتُ، فَوَاللهِ ما أَعْلَمُ أَحَداً مِنَ المُسْلِمِينَ أَبْلاهُ اللهُ في صِدْقِ الحَدِيثِ مُنْذُ ذَكَرْتُ ذٰلكَ لِرَسُولِ اللهِ ﷺ أَحْسَنَ مِمَّا أَبْلاني، ما تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذٰلِكَ لرسولِ اللهِ ﷺ إلى يَوْمي هٰذَا كَذِباً، وإنِّي لأَرْجُو أَنْ يَحْفَظَنِي اللهُ فِيما بَقِيتُ. وأَنْزَلَ اللهُ عَلى رَسُولِهِ ﷺ ﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ﴾ إلى قولِهِ: ﴿وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ﴾ فَوَاللهِ ما أَنْعَمَ اللهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ بَعْدَ أَنْ هَدَاني لِلإسْلامِ أَعْظَمَ في نَفْسِي مِنْ صِدْقِي لِرَسُولِ اللهِ ﷺ أَنْ لا أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا، فإنَّ اللهَ تَعَالَى قالَ لِلَّذِينَ كَذَبُوا حِينَ أَنْزَلَ الوَحْيَ شَرَّ ما قالَ لأَحَدٍ، فَقالَ تَبارَكَ وَتَعالى: ﴿سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ﴾ إلى قَوْلِهِ: ﴿فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ﴾ قالَ كَعْبٌ: وكُنَّا تَخَلَّفْنا أَيُّها الثَّلاثَةُ عَنْ أَمْرِ أُولٰئِكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللهِ

ﷺ حِينَ حَلَفُوا لَهُ، فَبايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وأَرْجأَ رَسُولُ اللهِ ﷺ أَمْرَنا حتَّى قَضَى اللهُ فِيهِ. فَبِذٰلِكَ قالَ: ﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟﴾ وَلَيْسَ الَّذي ذَكَرَ اللهُ مِمَّا خُلِّفْنا عَنِ الغَزْوِ، إِنَّما هُوَ تَخْلِيفُهُ إِيَّانا وإِرْجاؤُهُ أَمْرَنا عَمَّنْ حَلَفَ لَهُ وَاعْتَذَرَ إِلَيْهِ فقَبِلَ مِنْهُ.

[راجع: ٢٧٥٧]

**(81) CHAPTER. The dismounting of the Prophet ﷺ at (the place called) Al-Ḥijr.**

**(٨١) بابُ نُزُولِ النَّبِيِّ ﷺ الحِجْرَ**

**4419.** Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: When the Prophet ﷺ passed by Al-Ḥijr, he said, "Do not enter the dwelling places of those people who were unjust to themselves unless you enter in a weeping state, lest the same calamity as of theirs should befall you." Then he covered his head and made his speed fast till he crossed the valley.

**٤٤١٩ - حدَّثَنا** عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخْبرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا مَرَّ النَّبِيُّ ﷺ بالحِجْرِ قالَ: «لا تَدْخُلُوا مَساكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ أَنْ يُصِيبَكُمْ ما أَصابَهُمْ إِلَّا أَنْ تَكُونُوا باكِينَ». ثُمَّ قَنَّعَ رأسَهُ وأَسْرَعَ السَّيْرَ حتَّى أَجازَ الوَادِيَ.

[راجع: ٤٣٣]

**4420.** Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ said to his Companions who were at Al-Ḥijr (or said about the companions of Al-Ḥijr) "Do not enter upon these people who are being punished, except in a weeping state, lest the same calamity as of theirs should befall you."

**٤٤٢٠ - حدَّثَنا** يَحْيَى بنُ بُكَيرٍ: حدَّثَنا مالِكٌ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ ﷺ لأَصحابِ الحِجْرِ: «لا تَدْخلوا عَلى هٰؤُلاءِ المُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا باكِينَ أَنْ يُصِيبَكُمْ مِثْلُ ما أَصابَهُمْ». [راجع: ٤٣٣]

## (82) CHAPTER.

**4421.** Narrated 'Urwa bin Al-Mughīra: Al-Mughīra bin Shu'ba رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ went out to answer the call of nature and (when he had finished) I got up to pour water for him." I think that he said that the event had taken place during the *Ghazwā* of Tabūk. Al-Mughīra added, "The Prophet ﷺ washed his face, and when he wanted to wash his forearms, the sleeves of his cloak became tight over them, so he took them out from underneath the cloak and then he washed them (i.e., his forearms) and passed wet hands over his *Khuff*."

**4422.** Narrated Abū Humaid رَضِيَ اللهُ عَنْهُ: We returned in the company of the Prophet ﷺ from the *Ghazwa* of Tabūk, and when we came within sight of Al-Madīna, the Prophet ﷺ said, "This is Ṭāba (i.e., Al-Madīna), and this is Uhud mountain that loves us and is loved by us."

**4423.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ returned from the *Ghazwa* of Tabūk, and when he approached Al-Madīna, he said, "There are some people in Al-Madīna who were with you all the time, you did not travel any portion of the journey nor crossed any valley, but they were with you." They (i.e., the people) said, "O Allāh's Messenger! Even though they were at Al-Madīna?" He said, "Yes, because they were stopped

## (٨٢) بابٌ:

**٤٤٢١** - حدَّثنا يَحْيَى بنُ بُكَيرٍ، عَنِ اللَّيْثِ، عَنْ عَبْدِ العَزِيزِ بنِ أَبي سَلَمَةَ، عَنْ سَعْدِ بنِ إبْراهِيمَ، عَنْ نافِعِ بنِ جُبَيرٍ، عَنْ عُرْوَةَ بنِ المُغِيرَةِ، عَنْ أَبِيهِ المُغِيرَةِ بنِ شُعْبَةَ قالَ: ذَهَبَ النَّبِيُّ ﷺ لِبَعْضِ حاجَتِهِ فَقُمْتُ أَسْكُبُ عَلَيْهِ المَاءَ - لا أَعْلَمُهُ إلَّا قالَ: في غَزْوَةِ تَبُوكَ - فَغَسَلَ وَجْهَهُ وَذَهَبَ يَغْسِلُ ذِرَاعَيْهِ فَضاقَ عَلَيْهِ كُمَّا الجُبَّةِ فَأَخْرَجَهُما مِنْ تَحْتِ جُبَّتِهِ فَغَسَلَهُما ثُمَّ مَسَحَ عَلى خُفَّيْهِ.

[راجع: ١٨٢]

**٤٤٢٢** - حدَّثنا خالِدُ بنُ مَخْلَدٍ: حدَّثنا سُلَيْمانُ: حدَّثَني عَمْرُو بنُ يَحْيَى، عَنْ عَبَّاسِ بنِ سَهْلِ بنِ سَعْدٍ، عَنْ أَبي حُمَيْدٍ قالَ: أَقْبَلْنا مَعَ النَّبِيِّ ﷺ مِنْ غَزْوَةِ تَبُوكَ حَتَّى إذَا أَشْرَفْنا عَلى المَدِينَةِ قالَ: «هٰذِهِ طابَةُ وَهٰذَا أُحُدٌ جَبَلٌ يُحِبُّنا ونُحِبُّهُ».

[راجع: ١٤٨١]

**٤٤٢٣** - حدَّثنا أَحْمَدُ بنُ مُحَمَّدٍ: أَخبرَنا عَبْدُ اللهِ: أَخبرَنا حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ رَجَعَ مِنْ غَزْوَةِ تَبُوكَ فَدَنا مِنَ المَدِينَةِ فَقالَ: «إنَّ بالمَدِينَةِ أَقْوَاماً ما سِرْتُمْ مَسِيراً وَلا قَطَعْتُمْ وَادِياً إلَّا كانُوا

مَعَكُمْ». قَالُوا: يا رَسُولَ اللهِ، وَهُمْ بِالْمَدِينَةِ؟ قالَ: «وهُمْ بِالْمَدِينَةِ حَبَسَهُمُ العُذْرُ». [راجع: ٢٨٣٨]

by a genuine excuse."

## (٨٣) بابُ كِتابِ النَّبِيِّ ﷺ إلى كِسْرَى وقَيْصَرَ

## (83) CHAPTER. The letter of the Prophet ﷺ to Kisra (Khosrau) and Qaiser (Caesar).

٤٤٢٤ - حدَّثَنا إسحاقُ: حدَّثَنا يَعْقُوبُ بنُ إبْرَاهِيمَ: حدَّثَنا أبي، عَنْ صَالِحٍ، عَنِ ابنِ شِهابٍ قالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ أَنَّ ابنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ بِكِتابِهِ إلى كِسْرَى مَعَ عَبْدِ اللهِ بنِ حُذَافَةَ السَّهْمِيِّ. فأَمَرَهُ أَنْ يَدْفَعَهُ إلى عَظِيمِ البَحْرَيْنِ فَدَفَعَهُ عَظِيمُ البَحرَيْنِ إلى كِسْرَى، فَلَمَّا قَرأَهُ مَزَّقَهُ، فَحَسِبْتُ أَنَّ ابنَ المُسَيَّبِ قالَ: فَدَعا عَلَيهِ رَسُولُ اللهِ ﷺ أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ. [راجع: ٦٤]

**4424.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent a letter to Kisra (Khosrau) with 'Abdullāh bin Ḥudhāfa As-Sahmī and told him to hand it over to the governor of Al-Baḥrain. The governor of Al-Baḥrain handed it over to Kisra, and when he read the letter, he tore it into pieces. [The subnarrator added, "I think that Ibn Al-Musaiyab said, 'Allāh's Messenger ﷺ invoked (Allāh) to tear them all totally (Kisra and his companions) into pieces.'"]

٤٤٢٥ - حدَّثَنا عُثمانُ بنُ الهَيْثَمِ: حدَّثَنا عَوْفٌ، عَنِ الحَسَنِ، عَنْ أَبي بَكْرَةَ قالَ: لَقَدْ نَفَعَنِي اللهُ بِكَلِمَةٍ سَمِعْتُها مِنْ رَسُولِ اللهِ ﷺ أَيَّامَ الجَمَلِ بَعْدَما كِدْتُ أَلْحَقُ بأَصحابِ الجَمَلِ فأُقاتِلَ مَعَهُمْ. قالَ: لَمَّا بَلَغَ رَسُولَ اللهِ ﷺ أَنَّ أَهْلَ فارِسَ قَدْ مَلَّكُوا عَلَيْهِمْ بِنْتَ كِسْرَى قالَ: «لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرأَةً». [انظر: ٧٠٩٩]

**4425.** Narrated Abū Bakra: During the days (of the battle) of *Al-Jamal,* Allāh benefited me with a word I had heard from Allāh's Messenger ﷺ after I had been about to join the companions of *Al-Jamal* (i.e., the camel) and fight along with them. When Allāh's Messenger ﷺ was informed that the Persians had crowned the daughter of Kisra (Khosrau) as their ruler, he said, "Such people as ruled by a lady will never be successful."[1]

(1) (H. 4425) Abū Bakra did not fight on that side because the army was led by a woman, i.e., 'Āishah رَضِيَ اللهُ عَنْها.

**4426.** Narrated As-Sā'ib bin Yazīd: I remember that I went out with the boys to (the place called) *Thanīyat-ul-Wadā'* to receive Allāh's Messenger ﷺ.

٤٤٢٦ - حدَّثنا عَليُّ بن عَبْدِ اللهِ: حدَّثنا سُفْيانُ قالَ: سَمِعْتُ الزُّهْرِيَّ، عَنِ السَّائب بن يَزيدَ يَقُول: أَذْكُرُ أَنِّي خَرَجْتُ مَعَ الغِلْمانِ إلى ثَنِيَّةِ الوَداعِ نَتَلقَّى رَسُولَ اللهِ ﷺ، وَقالَ سُفْيانُ مَرَّةً: مَعَ الصِّبْيانِ. [راجع: ٣٠٨٣]

**4427.** Narrated As-Sā'ib: I remember I went out with the boys to *Thanīyat-ul-Wadā'* to receive the Prophet ﷺ when he returned from the *Ghazwā* of Tabūk.

٤٤٢٧ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا سُفْيانُ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ: أَذْكُرُ أَنِّي خَرَجْتُ مَعَ الصِّبْيانِ نَتَلَقَّى النَّبِيَّ ﷺ إلى ثَنِيَّةِ الوَداعِ مَقْدَمَهُ منْ غَزْوَةِ تَبُوكَ. [راجع: ٣٠٨٣]

**(84) CHAPTER. The sickness of the Prophet ﷺ and his death.**

And the Statement of Allāh تعالى:

"Verily! You (O Muḥammad ﷺ) will die and verily, they (too) will die.' (V.39:30)

(٨٤) **باب** مَرَضِ النَّبِيِّ ﷺ وَوَفاتِهِ، وَقَوْلِ اللهِ تَعالى: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ﴾ .

**4428.** Narrated 'Āishah رَضِيَ اللهُ عَنْها: The Prophet ﷺ in his ailment in which he died, used to say, "O 'Āishah! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison."

٤٤٢٨ - وَقالَ يُونُسُ، عَنِ الزُّهْرِيِّ: قالَ عُرْوَةُ: قالَتْ عائشَةُ رَضِيَ اللهُ عَنْها: كانَ النَّبِيُّ ﷺ يَقُولُ في مَرَضِهِ الَّذي ماتَ فِيهِ: «يا عائشَةُ، ما أَزَالُ أَجِدُ أَلَمَ الطَّعامِ الَّذي أَكَلْتُ بِخَيْبَرَ، فَهٰذَا أَوانُ وَجَدْتُ انْقِطاعَ أَبهَرِي مِنْ ذٰلك السُّمِّ».

**4429.** Narrated Umm Al-Faḍl bint Al-Ḥārith: I heard the Prophet ﷺ reciting *Sūrat Al-Mursalāt 'Urfā* (No. 77) in the *Maghrib* prayer, and after that *Ṣalāt* (prayer) he did not lead us in any *Ṣalāt* (prayer) till he died.

٤٤٢٩ - حدَّثنا يَحْيَى بنُ بُكَيرٍ: حدَّثنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ،

عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، عَنْ أُمِّ الفَضْلِ بِنْتِ الحارِثِ قالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرأُ في المَغْرِبِ بالمُرْسَلاتِ عُرْفاً، ثُمَّ ما صَلَّى لَنا بَعْدَها حتَّى قَبَضَهُ اللهُ.

[راجع: ٧٦٣]

**4430.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ used to let Ibn 'Abbās sit beside him, so 'Abdur-Raḥmān bin 'Amr said to 'Umar, "We have sons similar to him (in age)." 'Umar replied, "(I respect him) because of his status that you know." 'Umar then asked Ibn 'Abbās about the meaning of this Holy Verse:

"When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah)." (V.110:1)

Ibn 'Abbās replied, "That indicated the approaching death of Allāh's Messenger ﷺ which Allāh informed him." 'Umar said, "I do not know of it except what you know."

**٤٤٣٠** - **حدَّثنا** مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثَنا شُعْبَةُ، عَنْ أَبي بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيرٍ، عَنِ ابنِ عَبَّاسٍ قالَ: كانَ عُمَرُ ابنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يُدْنِي ابنَ عَباسٍ، فَقالَ لَهُ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ: إنَّ لَنا أَبْناءً مِثْلَهُ، فَقالَ: إنَّهُ مِنْ حَيْثُ تَعْلَمُ. فَسأَلَ عُمَرُ ابنَ عَبَّاسٍ عَنْ هٰذِهِ الآيَةِ ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ①﴾ فَقالَ: أَجَلُ رَسُولِ اللهِ ﷺ أَعْلَمَهُ إِيَّاهُ، فَقالَ: ما أَعْلَمُ مِنْها إلَّا ما تَعْلَمُ. [راجع: ٣٦٢٧]

**4431.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُما: Thursday! And how great that Thursday was! The ailment of Allāh's Messenger ﷺ became worse (on Thursday) and he said, "Fetch me something so that I may write to you something after which you will never go astray." The people (present there) differed in this matter, and it was not right to differ before a Prophet. Some said, "What is wrong with him? (Do you *think*) he is delirious (seriously ill)?[1] Ask him (to understand his state)." So they went to the Prophet ﷺ and asked him again. The Prophet ﷺ said, "Leave me, for my present state is better

**٤٤٣١** - **حدَّثنا** قُتَيْبَةُ: حدَّثَنا سُفْيانُ، عَنْ سُلَيْمانَ الأَحْوَلِ، عَنْ سَعِيدِ ابنِ جُبَيرٍ قالَ: قالَ ابنُ عَبَّاسٍ: يَوْمُ الخَمِيسِ، وَما يَوْمُ الخَمِيسِ، اشْتَدَّ بِرَسُولِ اللهِ ﷺ وَجَعُهُ فَقالَ: «ائْتُونِي أَكْتُبْ لَكُمْ كِتاباً لَنْ تَضِلُّوا بَعْدَهُ أَبَداً»، فَتَنازَعُوا وَلا يَنْبَغِي عِنْدَ نَبِيٍّ تَنازُعٌ، فَقالُوا: ما شأْنُهُ أَهَجَرَ؟ اسْتَفْهِمُوهُ فَذَهَبُوا يَرُدُّونَ

(1) (H. 4431) The speaker wants to urge others to fulfil the Prophet's order.

عَلَيْهِ فَقالَ: «دَعُوني فالَّذي أنا فِيهِ خَيرٌ مِمَّا تَدْعُونَنِي إلَيهِ»، وأَوْصاهُمْ بِثَلاثٍ، قالَ: «أَخرِجُوا المُشْرِكينَ مِنْ جَزِيرَةِ العَرَبِ، وأَجِيزُوا الوَفْدَ بِنَحْوِ ما كُنْتُ أُجِيزُهُمْ»، وَسَكَتَ عَنِ الثَّالِثَةِ أَوْ قالَ: فَنَسِيتُها. [راجع: ١١٤]

than what you call me for." Then he ordered them to do three things. He said, "Turn *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] out of the Arabian Peninsula; respect and give gifts to the foreign delegations as you have seen me dealing with them." (Sa'īd bin Jubair, the subnarrator said that Ibn 'Abbās kept quiet as regards the third order, or he said, "I forgot it.")[1]

[See Vol. 1, *Hadīth* No.114)

٤٤٣٢ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا عَبْدُ الرَّزَّاقِ: أَخبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بن عَبْدِ اللهِ بنِ عُتْبَةَ، عَنِ ابنِ عَبَّاس رَضِيَ اللهُ عَنْهُما قالَ: لَمَّا حُضِرَ رَسُولُ اللهِ ﷺ وفي البَيْتِ رِجالٌ فَقالَ النَّبِيُّ ﷺ: «هَلُمُّوا أَكْتُبْ لَكمْ كِتاباً لا تَضِلُّوا بَعْدَهُ»، فَقالَ بَعْضُهُمْ: إنَّ رَسُولَ اللهِ ﷺ قَدْ غَلَبَهُ الوَجَعُ وَعِنْدَكُمُ القُرآنُ، حَسْبُنا كِتابُ اللهِ. فاخْتَلَفَ أَهْلُ البَيْتِ وَاخْتَصَمُوا، فمِنْهُمْ مَنْ يَقُولُ: قَرِّبوا يكْتُبْ لَكمْ كِتاباً لا تَضِلُّوا بَعْدَهُ، ومِنْهُمْ مَنْ يَقولُ غَيرَ ذٰلكَ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالاخْتِلافَ قالَ رَسُولُ اللهِ ﷺ: «قُومُوا». قالَ عُبَيْدُ اللهِ: فَكانَ يَقُولُ ابنُ عَبَّاسٍ: إنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ ما حالَ بَيْنَ رَسُولِ اللهِ ﷺ وَبَينَ أَنْ

**4432.** Narrated 'Ubaidullāh bin 'Abdullāh: Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "When Allāh's Messenger ﷺ was on his deathbed and there were some men in the house, he said, 'Come near, I will write for you something after which you will not go astray.' Some of them (i.e., his Companions) said, 'Allāh's Messenger ﷺ is seriously ill and you have the Qur'ān. Allāh's Book is sufficient for us.' So, the people in the house differed and started disputing. Some of them said, 'Give him writing material so that he may write for you something after which you will not go astray.' While the others said the other way round. So when their talk and differences increased, Allāh's Messenger ﷺ said, 'Go away.' Ibn 'Abbās used to say, "No doubt, it was very unfortunate (a great disaster) that Allāh's Messenger ﷺ was prevented from writing for them that writing because of their differences and noise."[2]

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(1) (H. 4431) See the footnote of *Hadīth* No.3168, Vol.4.
(2) (H. 4432) See *Hadīth* No.114 Volume I and *Hadīth* No.3168, Volume 4. for details.

يَكْتُبَ لَهُمْ ذٰلِكَ الكِتابَ لِاخْتِلافِهِمْ وَلَغَطِهِمْ. [راجع: ١١٤]

**4433, 4434.** Narrated 'Āishah رَضِيَ الله عَنْها: The Prophet ﷺ called Fāṭima عليها السلام during his fatal illness and told her something secretly and she wept. Then he called her again and told her something secretly, and she started laughing. When we asked her about that, she said, "The Prophet ﷺ first told me secretly that he would expire in that disease in which he eventually died, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed (at that time)."

٤٤٣٣، ٤٤٣٤ - حدَّثَنا يَسْرَةُ بنُ صَفْوانَ بنِ جَمِيلٍ اللَّخْمِيُّ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَعا النَّبِيُّ ﷺ فاطِمَةَ في شَكْوَاهُ الَّذي قُبِضَ فيهِ فَسارَّها بِشَيْءٍ فَبَكَتْ، ثُمَّ دَعاها فَسارَّها بِشَيْءٍ فَضَحِكَتْ، فَسأَلْنا عَنْ ذٰلِكَ، فَقالَتْ: سارَّنِي النَّبِيُّ ﷺ أَنَّهُ يُقْبَضُ في وَجَعِهِ الَّذي تُوُفِّيَ فِيهِ فَبَكَيْتُ، ثُمَّ سارَّنِي فأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِهِ يَتْبَعُهُ فَضَحِكْتُ. [راجع: ٣٦٢٣، ٣٦٢٤]

**4435.** Narrated 'Āishah رَضِيَ الله عَنْها: I used to hear (from the Prophet ﷺ) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet ﷺ in his fatal disease, with his voice becoming hoarse, saying, "In the company of those on whom Allāh has bestowed His Grace... (to the end of the Verse)." (V.4:69) Thereupon I thought that the Prophet ﷺ had been given the option.

٤٤٣٥ - حدَّثَني مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: كُنْتُ أَسمَعُ أَنَّهُ لا يَموتُ نَبِيٌّ حتَّى يُخَيَّرَ بينَ الدُّنْيا والآخِرَةِ، فَسَمِعْتُ النَّبِيَّ ﷺ يَقُولُ في مَرَضِهِ الَّذي ماتَ فِيهِ وأَخَذَتْهُ بُحَّةٌ يَقُولُ: ﴿مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم﴾ الآيَةَ، فَظَنَنْتُ أَنَّهُ خُيِّرَ. [انظر: ٤٤٣٦، ٤٤٣٧، ٤٤٦٣، ٤٥٨٦، ٦٣٤٨، ٦٥٠٩]

**4436.** Narrated 'Āishah رَضِيَ الله عَنْها: When the Prophet ﷺ fell ill in his fatal illness, he started saying, "With the highest companions."(1)

٤٤٣٦ - حدَّثَنا مُسْلِمٌ: حدَّثَنا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قالَتْ: «لَمَّا مَرِضَ النَّبِيُّ ﷺ

(1) (H. 4436) See the Noble Qur'ān (V.4:69).

الْمَرَضَ الَّذي ماتَ فِيهِ جَعَلَ يَقُوْلُ: «في الرَّفِيقِ الأَعْلَى». [راجع: ٤٤٣٥]

**4437.** Narrated 'Āishah رَضِيَ اللهُ عَنها: When Allāh's Messenger ﷺ was in good health, he used to say, "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given life or given option." When the Prophet ﷺ became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allāh! (Please let me be) with the highest companions." Thereupon I said, "So, he is not going to stay with us!" Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health.

٤٤٣٧ - حدَّثَنا أبو اليَمان: أخْبرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخبرَني عُرْوَةُ بنُ الزُّبَيرِ أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ رَسُولُ اللهِ ﷺ وَهُوَ صحِيحٌ يَقولُ: «إنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حتَّى يَرى مَقْعَدَهُ منَ الجَنَّةِ ثُمَّ يُحَيَّا أَوْ يُخَيَّرَ»، فَلَمَّا اشْتَكى وَحَضَرَهُ القَبْضُ ورأسُهُ عَلى فَخِذِ عائِشَةَ غُشِيَ عَلَيْهِ فَلَمَّا أفاقَ شَخَصَ بَصَرُهُ نَحْوَ سَقْفِ البَيْتِ ثُمَّ قالَ: «اللَّهُمَّ في الرَّفِيقِ الأَعْلى»، فقُلْتُ: إذاً لا يُجاوِرُنا، فعَرَفْتُ أنَّهُ حَدِيثُهُ الَّذي كانَ يُحَدِّثُنا وَهُوَ صَحِيحٌ. [راجع: ٤٤٣٥]

**4438.** Narrated 'Āishah رَضِيَ اللهُ عَنها: 'Abdur-Raḥmān bin Abū Bakr entered upon the Prophet ﷺ while I was supporting the Prophet ﷺ on my chest. 'Abdur-Raḥmān had a fresh *Siwāk* then and he was cleaning his teeth with it. Allāh's Messenger ﷺ looked at it, so I took the *Siwāk*, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet ﷺ who cleaned his teeth with it. I had never seen Allāh's Messenger ﷺ cleaning his teeth in a better way than that moment. After finishing the brushing of his teeth, he lifted his hand or his finger and said thrice, "O Allāh! Let me be with the highest companions," and then died. 'Āishah used to say, "He died while his head was resting between my chest and chin."

٤٤٣٨ - حدَّثَني مُحَمَّدٌ: حدَّثَنا عَفَّانُ، عَنْ صَخْرِ بنِ جُوَيْرِيَةَ، عَنْ عَبْدِ الرَّحْمٰنِ ابنِ القاسِمِ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: دَخَلَ عَبْدُ الرَّحْمٰنِ بنُ أبي بَكْرٍ عَلى النَّبِيِّ ﷺ وأنا مُسْنِدَتُهُ إلى صَدْرِي وَمَعَ عَبْدِ الرَّحْمٰنِ سِواكٌ رَطْبٌ يَسْتَنُّ بِهِ فأَبَدَّهُ رَسُولُ اللهِ ﷺ بَصَرَهُ فأَخَذْتُ السِّواكَ فقَضَمْتُهُ وَنَفَضْتُهُ وَطَيَّبْتُهُ ثُمَّ دَفَعْتُهُ إلى النَّبِيِّ ﷺ فاسْتَنَّ بِهِ فما رأَيْتُ رَسُولَ اللهِ ﷺ اسْتَنَّ اسْتِناناً قَطُّ أَحْسَنَ مِنْهُ، فَمَا عَدَا أنْ فَرَغَ رَسُولُ اللهِ ﷺ رَفَعَ يَدَهُ أَوْ إصْبَعَهُ ثُمَّ قالَ: «في الرَّفِيقِ

الأعلى»، ثلاثاً، ثُمَّ قَضَى. وكانَتْ تَقُولُ: ماتَ وَرَأْسُهُ بَيْنَ حاقِنَتِي وَذَاقِنَتِي. [راجع: ٨٩٠]

**4439.** Narrated 'Āishah رَضِيَ اللهُ عَنها: Whenever Allāh's Messenger ﷺ became ill, he used to recite *Al-Mu'awwidhāt (Surah* Nos. 113, 114) and blow his breath over himself (after their recitation) and rub his hands over his body. So when he was afflicted with his fatal illness, I started reciting *Al-Mu'awwidhāt* and blowing my breath over him as he used to blow and made the hand of the Prophet ﷺ pass over his body.

**٤٤٣٩** - حَدَّثَني حِبّانُ: أخبرنا عبدُ اللهِ: أخبرَنا يُونُس، عَنِ ابنِ شِهابٍ: أَخْبرَني عُرْوَةُ أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْها أخبرَتْهُ أَنَّ رَسُولَ اللهِ ﷺ كانَ إذا اشْتَكى نَفَثَ عَلَى نَفْسِهِ بالمُعَوِّذاتِ، ومَسَحَ عَنْهُ بِيدِهِ. فَلَمَّا اشْتَكى وَجَعَهُ الَّذي تُوُفِّيَ فيهِ طَفِقْتُ أَنْفُثُ عَلَى نَفْسِهِ بالمُعَوِّذاتِ الَّتي كان يَنْفُثُ وأمسَحُ بِيَدِ النَّبيِّ ﷺ عَنْهُ. [انظر: ٥٠١٦، ٥٧٣٥، ٥٧٥١]

**4440.** Narrated 'Āishah رَضِيَ اللهُ عَنها: I heard the Prophet ﷺ and listened to him before his death while he was leaning his back on me and saying,

"O Allāh! Forgive me, and bestow Your Mercy on me, and let me meet the (highest) companions (of the Hereafter)."

[See the Qur'ān, V. 4 :69 and *Ḥadith* No. 4435]

**٤٤٤٠** - حَدَّثَنا مُعلَّى بنُ أَسَدٍ: حدَّثَنا عَبْدُ العَزِيزِ بنُ مُخْتارٍ: حدَّثَنا هِشامُ بنُ عُرْوَةَ، عَنْ عَبّادِ بنِ عَبْدِ اللهِ بنِ الزُّبَيْرِ أَنَّ عَائِشَةَ أخبرَتْهُ أَنَّها سَمِعَتِ النَّبيَّ ﷺ وأَصْغَتْ إِلَيْهِ قَبْلَ أَنْ يَمُوتَ وهُوَ مُسنِدٌ إِلَيَّ ظهرَهُ يقولُ: «اللَّهُمَّ اغفِرْ لي وارْحَمْني وألحِقْني بالرَّفِيقِ». [انظر: ٥٦٧٤]

**4441.** Narrated 'Urwa bin Az-Zubair: 'Āishah رَضِيَ اللهُ عَنها said, "The Prophet ﷺ said during his fatal illness, 'Allāh cursed the Jews for they took the graves of their Prophets as places for worship.'" 'Āishah added, "Had it not been for that (statement of the Prophet ﷺ) his grave would have been made conspicuous. But he was afraid that it might be taken as a place for worship."

**٤٤٤١** - حدَّثَنا الصَّلْتُ بنُ مُحَمَّدٍ: حدَّثَنا أبو عَوانَةَ، عَنْ هِلالٍ الوَزَّانِ، عَنْ عُرْوَةَ بنِ الزُّبيرِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ النَّبيُّ ﷺ في مَرَضِهِ الَّذي لَمْ يَقُمْ مِنْهُ: «لَعَنَ اللهُ اليَهُودَ اتَّخَذُوا قُبُورَ أَنبيائِهِمْ مَساجِدَ»، قالَتْ عائِشَةُ: لَوْلا

ذلكَ لأُبرِزَ قبرُهُ، خَشِيَ أَنْ يُتَّخَذَ مَسْجِداً. [راجع: ٤٣٥]

٤٤٤٢ - حدَّثَنا سَعيدُ بنُ عُفَيرٍ قالَ: حدَّثَني اللَّيْثُ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ: أَخبرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ أَنَّ عائشَةَ زَوْجَ النَّبِيِّ ﷺ قالَتْ: لمَّا ثَقُلَ رَسُولُ اللهِ ﷺ وَاشْتَدَّ بِهِ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ في بَيْتِي فأَذِنَّ لَهُ، فَخَرَجَ وَهُوَ بَينَ الرَّجُلَينِ تَخُطُّ رِجْلاهُ في الأَرْضِ بَينَ عَبَّاسِ بنِ عَبْدِ المُطَّلِبِ وَبَينَ رَجُلٍ آخَرَ. قالَ عُبَيْدُ اللهِ: فأَخبرْتُ عَبْدَ اللهِ بالَّذي قالَتْ عائشَةُ فَقالَ لي عَبْدُ اللهِ ابنُ عَبَّاسٍ: هَلْ تَدْري مَنِ الرَّجُلُ الآخَرُ الَّذي لَمْ تُسَمِّ عائشَةُ؟ قالَ: قُلْتُ: لا، قالَ ابنُ عَبَّاسٍ: هُوَ عَليُّ بنُ أَبي طَالِبٍ، وكانَتْ عائشَةُ زَوْجُ النَّبِيِّ ﷺ تُحَدِّثُ: أَنَّ رَسُولَ اللهِ ﷺ لمَّا دَخَلَ بَيْتِي وَاشْتَدَّ بِهِ وَجَعُهُ قالَ: «هَرِيقوا عَلَيَّ مِنْ سَبْعِ قِرَبٍ لَمْ تُحْلَلْ أَوْكِيَتُهُنَّ لَعَلِّي أَعْهَدُ إِلى النَّاسِ». فأَجْلَسْناهُ في مِخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ ﷺ ثُمَّ طَفِقْنا نَصُبُّ عَلَيْهِ من تلكَ القِرَبِ حتَّى طَفِقَ يُشيرُ إِلَيْنا بيَدِهِ أَنْ قَدْ فَعَلْتُنَّ. قالَتْ: ثُمَّ خَرَجَ إِلى النَّاسِ فَصَلَّى بِهِم وخَطَبَهُمْ. [راجع: ١٩٨]

٤٤٤٣، ٤٤٤٤ - وأَخبرَني عُبَيْدُ

**4442.** Narrated 'Āishah, the wife of the Prophet ﷺ, "When the ailment of Allāh's Messenger ﷺ became aggravated, he requested his wives to permit him to be (treated) nursed in my house, and they gave him permission. He came out (to my house), walking between two men with his feet dragging on the ground, between 'Abbās bin 'Abdul-Muṭṭalib and another man". 'Ubaidullāh said, "I told 'Abdullāh of what 'Āishah had said. 'Abdullāh bin 'Abbās said to me, 'Do you know who was the other man whom 'Āishah did not name?' I said, 'No.' Ibn 'Abbās said, 'It was 'Alī bin Abī Ṭālib.'" 'Āishah, the wife of the Prophet ﷺ used to narrate saying, "When Allāh's Messenger ﷺ entered my house and his disease became aggravated, he said, 'Pour on me the water of seven water-skins, the mouths of which have not been untied, so that I may give advice to the people.' So we let him sit in a big basin belonging to Ḥafṣa, the wife of the Prophet ﷺ and then started to pour water on him from these waterskins till he started pointing to us with his hands intending to say, 'You have done your job.'" 'Āishah added, "Then he went out to the people and led them in *Ṣalāt* (prayer) and preached to them."

**4443,4444.** Narrated 'Āishah and 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُم : "When

Allāh's Messenger ﷺ became seriously ill, he started covering his face with his woolen sheet, and when he felt short of breath, he removed it from his face and said, 'That is so! Allāh's Curse be on the Jews and the Christians, as they took the graves of their Prophets as (places of worship),' intending to warn (the Muslims) of what they had done."

اللهِ ابنُ عَبْدِ اللهِ بنِ عُتْبَةَ أَنَّ عائشَةَ وَعَبْدَ اللهِ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ قالا: لَمَّا نَزَلَ بِرَسُولِ اللهِ ﷺ طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلى وَجْهِهِ، فإذا اغْتَمَّ كَشَفَها عَنْ وَجْهِهِ فَقالَ: وَهُوَ كَذٰلكَ «لَعْنَةُ اللهِ عَلى اليَهُودِ والنَّصارَى اتَّخذوا قُبُورَ أَنْبِيائهمْ مَساجِدَ»، يُحَذِّرُ ما صَنَعُوا. [راجع: ٤٣٥، ٤٣٦]

**4445.** Narrated Ubaidullāh: 'Āishah said, "I argued with Allāh's Messenger ﷺ repeatedly about that matter [i.e., his order that Abū Bakr should lead the people in *Ṣalāt* (prayer) in his place when he was ill], and what made me argue so much was, that it never occurred to my mind that after the Prophet ﷺ, the people would ever love a man who had taken his place, and I felt that anybody standing in his place, would be a bad omen to the people, so I wanted Allāh's Messenger ﷺ to give up the idea of chosing Abū Bakr [to lead the people in *Ṣalāt* (prayer)]."

**٤٤٤٥** - أَخْبرَني عُبَيْدُ اللهِ أَنَّ عائشَةَ قالَتْ: لَقَدْ راجَعْتُ رَسُولَ اللهِ ﷺ في ذٰلكَ وَما حَمَلَني عَلى كَثْرَةِ مُرَاجَعَتِهِ إلَّا أَنَّهُ لَمْ يَقَعْ في قَلْبِي أَنْ يُحِبَّ النَّاسُ بَعْدَهُ رَجُلاً قامَ مَقامَهُ أَبَداً وَلا كُنْتُ أرَى أَنَّهُ لَنْ يَقُومَ أَحَدٌ مَقامَهُ إلا تَشاءَمَ النَّاسُ بِهِ، فأَرَدْتُ أَنْ يَعْدِلَ ذٰلكَ رَسُولُ اللهِ ﷺ عَنْ أَبي بَكْرٍ. رَوَاهُ ابنُ عُمَرَ وأبو مُوسَى وابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ عَنِ النَّبيِّ ﷺ. [راجع: ١٩٨]

**4446.** Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ died while he was between my chest and chin, so I never dislike the death agony for anyone after the Prophet ﷺ.

**٤٤٤٦** - حدَّثَني عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَني ابنُ الهَادِ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ القاسِمِ، عَنْ أَبيهِ، عَنْ عائشَةَ قالَتْ: ماتَ النَّبيُّ ﷺ وإنَّهُ لَبَينَ حاقِنَتي وَذَاقِنَتي، فَلا أَكْرَهُ شِدَّةَ المَوْتِ لأَحَدٍ أَبَداً بَعْدَ النَّبيِّ ﷺ. [راجع: ٨٩٠]

**4447.** Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُما: 'Alī bin Abī Ṭālib came out of the house of Allāh's Messenger ﷺ during his fatal illness. The people asked, "O Abū Ḥasan (i.e., 'Alī)! How is the health of

**٤٤٤٧** - حدَّثَني إسحَاقُ: أَخْبرَنا بِشْرُ بنُ شُعَيْبِ بنِ أَبي حَمْزَةَ: حدَّثَني أَبي، عَنِ الزُّهْرِيِّ قالَ: أَخْبرَني عَبْدُ

Allāh's Messenger ﷺ this morning?" 'Alī replied, "He has recovered with the Grace of Allāh." 'Abbās bin 'Abdul-Muṭṭalib held him by the hand and said to him, "In three days you, by Allāh, will be ruled (by somebody else)(1). And by Allāh, I feel that Allāh's Messenger ﷺ will die from this ailment of his, for I know how the faces of the offspring of 'Abdul-Muṭṭalib look at the time of their death. So let us go to Allāh's Messenger ﷺ and ask him who will take over the caliphate. If it is given to us, we will know as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us." 'Alī said, "By Allāh, if we asked Allāh's Messenger ﷺ for it (i.e., the caliphate) and if he refused to give it to us, the people will never give it to us after that. And by Allāh, I will not ask Allāh's Messenger ﷺ for it."

اللهِ ابنُ كَعْبِ بن مالكٍ الأَنْصاريُّ وكانَ كَعْبُ بنُ مالكٍ أحَدَ الثَّلاثَةِ الَّذينَ تِيبَ عَلَيْهِمْ: أَنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ عَلِيَّ بنَ أبي طالِبٍ رَضِيَ اللهُ عَنْهُ خَرَجَ مِنْ عِنْدِ رَسُولِ اللهِ ﷺ في وَجَعِهِ الَّذي تُوُفِّيَ فِيهِ فَقالَ النَّاسِ: يا أبا الحَسَنِ، كَيْفَ أَصْبَحَ رَسُولُ اللهِ ﷺ؟ فَقالَ: أَصْبَحَ بِحَمْدِ اللهِ بارِئاً، فأَخَذَ بِيَدِهِ عَبَّاسُ ابنُ عَبْدِ المُطَّلِبِ، فَقالَ لَهُ: أَنتَ وَاللهِ بَعْدَ ثَلاثٍ عَبْدُ العَصَا، وإنِّي وَاللهِ لأرَى رَسُولَ اللهِ ﷺ سَوْفَ يُتَوَفَّى مِنْ وَجَعِهِ هٰذَا، إنِّي لأعْرِفُ وُجُوهَ بَني عَبْدِ المُطَّلِبِ عِنْدَ المَوْتِ. اذْهَبْ بنا إلى رَسُولِ اللهِ ﷺ فَلْنَسألْهُ فِيمَنْ هٰذَا الأمْرُ؟ إنْ كانَ فينا عَلِمْنا ذٰلكَ، وإنْ كانَ في غَيرِنا عَلِمْناهُ فأَوْصَى بنا. فَقالَ عَلِيٌّ: إنَّا وَاللهِ لَئِنْ سأَلْناها رَسُولَ اللهِ ﷺ فمَنَعَناها لا يُعْطِيناها النَّاسُ بَعْدَهُ، وإنِّي وَاللهِ لا أسألُها رَسُولَ اللهِ ﷺ. [انظر: ٦٢٦٦]

**4448.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: While the Muslims were offering the *Fajr* prayer on Monday, and Abū Bakr was leading them in *Ṣalāt* (prayer), suddenly, Allāh's Messenger ﷺ lifted the curtain of 'Āishah's dwelling and looked at them while they were in the rows of the *Ṣalāt* (prayer) and smiled. Abū Bakr retreated to join the

٤٤٤٨ - حدَّثَنا سَعِيدُ بنُ عُفَيرٍ قالَ: حدَّثَني اللَّيْثُ قالَ: حدَّثَني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَني أَنَسُ بنُ مالكٍ رَضِيَ اللهُ عَنْهُ أَنَّ المُسْلِمينَ بَيْنا هُمْ في صَلاةِ الفَجْرِ مِنْ يَوْمِ الاثْنَينِ وأَبو بَكْرٍ يُصَلِّي لَهُمْ

(1) (H. 4447) He means that the Prophet ﷺ will die and you will be under the authority of a new ruler.

لَمْ يَفْجأْهُمْ إِلَّا رَسُولُ اللهِ ﷺ قَدْ كَشَفَ سِتْرَ حُجْرَةِ عائشةَ فَنَظَرَ إِلَيْهِمْ وَهُمْ في صُفُوفِ الصَّلاةِ ثُمَّ تَبَسَّمَ يَضْحَكُ، فنَكَصَ أبو بَكْرٍ على عَقِبَيْهِ لِيَصِلَ الصَّفَّ وَظَنَّ أَنَّ رَسُولَ اللهِ ﷺ يُرِيدُ أَنْ يَخْرُجَ إِلى الصَّلاةِ، فقالَ أَنَسٌ: وَهَمَّ المُسْلِمونَ أَنْ يَفْتَتِنُوا في صَلاتِهِمْ فَرَحاً بِرَسُولِ اللهِ ﷺ، فأشارَ إِلَيْهِمْ بِيَدِهِ رَسُولُ اللهِ ﷺ أَن أَتِمُّوا صَلاتَكُمْ ثُمَّ دَخَلَ الحُجْرَةَ وأرْخَى السِّتْرَ. [راجع: ٦٨٠]

rows, thinking that Allāh's Messenger ﷺ wanted to come out for the *Ṣalāt* (prayer). The Muslims were about to be put to trial in their *Ṣalāt* (prayer) [i.e., were about to give up offering *Ṣalāt* (prayer)] because of being overjoyed at seeing Allāh's Messenger ﷺ. But Allāh's Messenger ﷺ beckoned them with his hand to complete their *Ṣalāt* (prayer) and then entered the dwelling and let fall the curtain.

٤٤٤٩ - حدَّثَني مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثَنا عِيسَى بنُ يُونُسَ، عَنْ عُمَرَ بنِ سَعِيدٍ قالَ: أَخبَرَني ابنُ أبي مُلَيْكَةَ: أَنَّ أبا عَمْرٍو ذَكْوَانَ مَوْلى عائشةَ أَخْبَرَهُ أَنَّ عائشةَ كانَتْ تَقُولُ: إِنَّ مِنْ نِعَمِ اللهِ عَلَيَّ أَنَّ رَسُولَ اللهِ ﷺ تُوُفِّيَ في بَيْتي وفي يَوْمي وبَيْنَ سَحْري ونَحْري، وأَنَّ اللهَ جَمَعَ بَيْنَ رِيقي ورِيقِهِ عِنْدَ مَوْتِهِ. وَدَخَلَ عَلَيَّ عَبْدُ الرَّحْمٰنِ، وَبِيَدِهِ السِّوَاكُ وأَنا مُسْنِدَةٌ رَسُولَ اللهِ ﷺ فرأيْتُهُ يَنْظُرُ إِلَيْهِ وَعرَفْتُ أَنَّهُ يُحِبُّ السِّوَاكَ. فَقُلْتُ: آخُذُهُ لكَ؟ فأشارَ برأسِهِ أَنْ نَعَمْ. فَتَناوَلْتُهُ فاشْتَدَّ عَلَيْهِ وَقُلْتُ: أُلَيِّنُهُ لَكَ؟ فأشارَ برأسِهِ أَنْ نَعَمْ. فَلَيَّنْتُهُ فأمَرَّهُ وَبينَ يَدَيْهِ رَكْوَةٌ أَوْ عُلْبَةٌ - يَشُكُّ عُمَرُ - فِيها ماءٌ، فَجَعَلَ يُدْخِلُ يَدَيْهِ في الماءِ فَيَمْسَحُ

**4449.** Narrated 'Āishah رَضِيَ اللهُ عَنها: It was one of the Favours of Allāh bestowed upon me that Allāh's Messenger ﷺ expired in my house on the day of my turn while he was leaning against my chest, and Allāh made my saliva mix with his saliva at his death. 'Abdur-Raḥmān entered upon me with a *Siwāk* in his hand and I was supporting (the back of) Allāh's Messenger ﷺ (against my chest). I saw the Prophet ﷺ looking at it (i.e., *Siwāk*) and I knew that he loved the *Siwāk*, so I said (to him), "Shall I take it for you?" He nodded in agreement. So I took it and it was too stiff for him to use, so I said, "Shall I soften it for you?" He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a can, (The subnarrator, 'Umar is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, he said, "*Lā ilāha illallāh*" (none has the right to be worshipped but Allāh). Death has its agonies." He then lifted his hands (towards the sky) and started saying, "With the highest companions," till he expired and his hand dropped down.

بهما وَجْهَهُ يَقُولُ: «لا إلٰهَ إلَّا اللهُ إنَّ لِلْمَوْتِ سَكَرَاتٍ»، ثُمَّ نَصَبَ يَدَهُ فَجَعَلَ يَقُولُ: «في الرَّفيقِ الأعْلَى»، حتَّى قُبِضَ وَمالَتْ يَدُهُ. [راجع: ٨٩٠]

٤٤٥٠ - حدَّثَنا إسْماعِيلُ: حدَّثني سُلَيمانُ بنُ بِلالٍ: حدَّثنا هِشامُ بنُ عُرْوَةَ: أخْبرَني أبي، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ ﷺ كانَ يَسألُ في مَرَضِهِ الَّذي ماتَ فِيهِ يَقُولُ: «أيْنَ أنا غداً؟ أيْنَ أنا غداً؟» يُرِيدُ يَوْمَ عائشَةَ، فأذِنَ لَهُ أزْواجُهُ يكُونُ حَيْثُ شاءَ، فَكانَ في بَيْتِ عائشَةَ حتَّى ماتَ عِنْدَها. قالَتْ عائشَةُ: فَماتَ في اليَوْمِ الَّذي كانَ يَدُورُ عَليَّ فِيهِ في بَيْتي، فَقَبَضَهُ اللهُ وإنَّ رأسَهُ لَبَينَ نَحْري وسَحْري وخالَطَ رِيقُهُ رِيقي. ثُمَّ قالَتْ: دَخَلَ عَبْدُ الرَّحْمٰنِ بنُ أبي بَكْرٍ وَمَعَهُ سِواكٌ يَسْتَنُّ بِهِ فَنَظَرَ إلَيْهِ رَسُولُ اللهِ ﷺ فَقُلْتُ لَهُ: أعْطِني هٰذا السِّوَاكَ يا عَبْدَ الرَّحْمٰنِ، فأعْطانِيهِ فَقَضَمْتُهُ ثُمَّ مَضَغْتُهُ فأعْطَيْتُهُ رَسُولَ اللهِ ﷺ فاسْتَنَّ بِهِ وَهُوَ مُسْتَنِدٌ إلى صَدْري. [راجع: ٨٩٠]

**4450.** Narrated 'Urwa : 'Āishah رَضِيَ اللهُ عَنها said, "Allāh's Messenger ﷺ in his fatal illness, used to ask, 'Where will I be tomorrow? Where will I be tomorrow?[1],' seeking 'Āishah's turn. His wives allowed him to stay wherever he wished. So he stayed at 'Āishah's house till he expired while he was with her." 'Āishah added, "The Prophet ﷺ expired on the day of my turn in my house and he was taken unto Allāh while his head was against my chest and his saliva mixed with my saliva." 'Āishah added, " 'Abdur-Raḥmān bin Abū Bakr came in, carrying a *Siwāk* he was cleaning his teeth with. Allāh's Messenger ﷺ looked at it and I said to him, 'O 'Abdur-Raḥmān! Give me this *Siwāk*.' So he gave it to me and I cut it, chewed (it's end) and gave it to Allāh's Messenger ﷺ who cleaned his teeth with it while he was resting against my chest."

٤٤٥١ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ أيُّوبَ، عَنِ ابنِ أبي مُلَيْكَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: تُوُفِّيَ

**4451.** Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ expired in my house and on the day of my turn, leaning against my chest. One of us (i.e., the Prophet's wives) used to recite an invocation asking Allāh to protect him from all evils when he became sick. So I

(1) (H. 4450) The Prophet ﷺ asks in which of his wives' house his stay will be tomorrow.

النَّبِيُّ ﷺ في بَيْتِي وفي يَوْمي، وبَينَ سَحْرِي ونَحْرِي، وكانَتْ إحْدَانا تُعَوِّذُهُ بدُعاءٍ إذَا مَرِضَ فَذَهَبْتُ أُعَوِّذُهُ فَرَفَعَ رَأْسَهُ إلى السَّماءِ وَقالَ: «في الرَّفِيقِ الأَعْلَى في الرَّفِيقِ الأَعْلَى». وَمَرَّ عَبْدُ الرَّحْمٰنِ بنُ أبي بَكْرٍ وفي يَدِهِ جَرِيدَةٌ رَطْبَةٌ فَنَظَرَ إلَيْهِ النَّبِيُّ ﷺ فظَنَنْتُ أنَّ لَهُ بِها حاجَةً فأَخَذْتُها فَمَضَغْتُ رأسَها وَنَفَضْتُها فَدَفَعْتُها إلَيْهِ فاسْتَنَّ بِها كأَحْسَنِ ما كانَ مُسْتَنًّا ثُمَّ ناوَلَنِيها فَسَقَطَتْ يَدُهُ أوْ سَقَطَتْ مِنْ يَدِهِ فَجَمَعَ اللهُ بَيْنَ رِيقي ورِيقِهِ في آخِرِ يَوْمٍ مِنَ الدُّنْيا وأَوَّلِ يَوْمٍ مِنَ الآخِرَةِ. [راجع: ٨٩٠]

started asking Allāh to protect him from all evils. He raised his head towards the sky and said, "With the highest companions, with the highest companions." 'Abdur-Raḥmān bin Abū Bakr passed (in front of him) carrying a fresh *Siwāk* and the Prophet ﷺ looked at it and I thought that the Prophet ﷺ was in need of it (for cleaning his teeth). So I took it (from 'Abdur-Raḥmān) and chewed its head and shook it and gave it to the Prophet ﷺ who cleaned his teeth with it, in the best way he had ever cleaned his teeth, and then he gave it to me, and suddenly his hand dropped down or it fell from his hand (i.e., he expired). So Allāh made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter.

٤٤٥٢، ٤٤٥٣ - حدَّثَنَا يَحْيَى بنُ بُكَيرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ قالَ: أخْبَرَني أبو سَلَمَةَ: أنَّ عائِشَةَ أَخْبَرَتْهُ: أنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ أَقْبَلَ عَلى فَرَسٍ مِنْ مَسْكَنِهِ بالسُّنْحِ حتَّى نَزَلَ فَدَخَلَ المَسْجِدَ فَلَمْ يُكَلِّمِ النَّاسَ حتَّى دَخَلَ عَلى عائشَةَ فتَيَمَّمَ رَسُولَ اللهِ ﷺ وَهُوَ مُغَشًّى بثَوْبِ حِبَرَةٍ. فكَشَفَ عَنْ وَجْهِهِ ثُمَّ أكَبَّ عَلَيْهِ فَقَبَّلَهُ وَبَكى. ثُمَّ قالَ: بأَبي أنتَ وأُمِّي، وَاللهِ لا يَجْمَعُ اللهُ عَلَيْكَ مَوْتَتَينِ. أمَّا المَوْتَةُ التي كُتِبَتْ عَلَيْكَ فَقَدْ مُتَّها. [راجع: ١٢٤١، ١٢٤٢]

**4452, 4453.** Narrated 'Āishah رَضِيَ اللهُ عَنْها: Abū Bakr came from his house at As-Sunḥ on a horse. He dismounted and entered the mosque, but did not speak to the people till he entered upon 'Āishah and went straight to Allāh's Messenger ﷺ who was covered with *Ḥibara* cloth (i.e., a kind of Yemenite cloth). He then uncovered the Prophet's face and bowed over him and kissed him and wept, saying, "Let my father and mother be sacrificed for you. By Allāh, Allāh will never cause you to die twice. As for the death which was written for you, has come upon you."

٤٤٥٤ - قالَ: وحدَّثَني أبو

**4454.** Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهما: Abū Bakr went out while 'Umar bin Al-

سَلَمَةَ، عَنِ ابنِ عَبَّاسٍ: أَنَّ أبا بَكْرٍ خَرَجَ وعُمَرُ ابنُ الخَطَّابِ يُكَلِّمُ النَّاسَ فَقالَ: اجْلِسْ يا عُمَرَ، فأبى عُمَرُ أن يَجْلِسَ، فأقْبَلَ النَّاسُ إلَيْهِ وَتَرَكُوا عُمَرَ. فَقالَ أبو بَكْرٍ: أمّا بَعْدُ، مَنْ كانَ مِنْكُمْ يَعْبُدُ مُحَمَّداً ﷺ فإنَّ مُحَمَّداً قَدْ ماتَ، وَمَنْ كانَ مِنْكُمْ يَعْبُدُ اللهَ فإنَّ اللهَ حَيٌّ لا يَمُوتُ، قالَ اللهُ تَعالى: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ﴾ إلى قولِهِ: ﴿ٱلشَّٰكِرِينَ﴾ وَقالَ: وَاللهِ لكأنَّ النَّاسَ لَمْ يَعْلَمُوا أَنَّ اللهَ أنْزَلَ هٰذِهِ الآيَةَ حَتَّى تَلاها أبو بَكْرٍ فَتَلَقَّاها النَّاسُ مِنْهُ كُلُّهُمْ، فَمَا أَسمَعُ بَشَراً مِنَ النَّاسِ إلَّا يَتْلُوها. فأخْبَرَنِي سَعِيدُ بنُ المُسَيَّبِ أَنَّ عُمَرَ قالَ: وَاللهِ ما هُوَ إلَّا أَنْ سَمِعْتُ أبا بَكْرٍ تَلاها فَعَقِرْتُ حَتَّى ما تُقِلُّنِي رِجْلايَ وحَتَّى أَهْوَيْتُ إلى الأرْضِ حينَ سَمِعْتُهُ تَلاها أَنَّ النَّبِيَّ ﷺ قَدْ ماتَ. [راجع: ١٢٤٢]

Khaṭṭāb was talking to the people. Abū Bakr said, "Sit down, O 'Umar!" But 'Umar refused to sit down. So, the people came to Abū Bakr and left 'Umar. Abū Bakr said, "*Amma Ba'du* (then after), whosoever amongst you used to worship Muḥammad ﷺ, then Muḥammad ﷺ is dead, and whosoever amongst you used to worship Allāh, then Allāh is Alive and shall never die. Allāh تعالى said:

'Muḥammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him... (till the end of the Verse)... who are grateful'." (V.3:144)

By Allāh, it was as if the people never knew that Allāh had revealed this Verse before, till Abū Bakr recited it and all the people received it from him, and I heard everybody reciting it (then).

٤٤٥٥، ٤٤٥٦، ٤٤٥٧ - حدَّثني عَبْدُ اللهِ بنُ أبي شَيْبَةَ: حدَّثَنا يَحْيَى بنُ سَعِيدٍ، عَنْ سُفْيانَ، عَنْ مُوسَى بنِ أبي عائِشَةَ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عَنْ عائِشَةَ وَابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ: أَنَّ أبا بَكْرٍ رَضِيَ اللهُ عَنْهُ قَبَّلَ النَّبِيَّ ﷺ بَعْدَ مَوْتِهِ. [راجع: ١٢٤١، ١٢٤٢، وانظر: ٥٧٠٩]

**4455, 4456, 4457.** Narrated 'Āishah and Ibn 'Abbās رَضِيَ اللهُ عَنْهُم: Abū Bakr رَضِيَ اللهُ عَنْهُ kissed the Prophet ﷺ after his death.

**4458.** Narrated 'Āishah رَضِيَ اللهُ عَنها: We poured medicine in one side of the Prophet's mouth during his illness and he started pointing to us, meaning to say, "Don't pour medicine in my mouth." We said, "(He says so) because a patient dislikes medicines." When he improved and felt a little better, he said, "Didn't I forbid you to pour medicine in my mouth?" We said, "(We thought it was because of) the dislike, patients have for medicines." He said, "Everyone present in the house be forced by pouring medicine in his mouth while I am looking at him, except 'Abbās as he has not witnessed your deed."

٤٤٥٨ - حدَّثنا عَليٌّ: حدَّثنا يَحْيى وَزَاد: قالَتْ عائِشَةُ: لَدَدْناهُ في مَرَضِهِ فَجَعَلَ يُشِيرُ إِلَيْنا أَنْ لا تَلُدُّوني، فَقُلْنا: كَراهِيَةُ المَرِيضِ للدَّواءِ، فَلَمَّا أَفاقَ قالَ: «أَلَمْ أَنْهَكُمْ أَنْ تَلُدُّوني؟» قُلْنا: كَراهِيَةُ المَرِيضِ للدَّواءِ، فَقالَ: «لا يَبْقَى أَحَدٌ في البَيْتِ إِلَّا لُدَّ وأَنا أَنْظُرُ إِلَّا العَبَّاسَ فإِنَّهُ لَمْ يَشْهَدْكُمْ». رَوَاهُ ابنُ أَبي الزِّنادِ، عَنْ هِشامٍ، عَنْ أَبيهِ، عَنْ عائِشَةَ عَنِ النَّبيِّ ﷺ. [انظر: ٥٧١٢، ٦٨٨٦، ٦٨٩٧]

**4459.** Narrated Al-Aswad: It was mentioned in the presence of 'Āishah that the Prophet ﷺ had appointed 'Alī as successor by will. Thereupon she said, "Who said so? I saw the Prophet ﷺ, while I was supporting him against my chest. He asked for a tray, and then fell on one side and expired, and I did not feel it. So how (do the people say) he appointed 'Alī as his successor?"

٤٤٥٩ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ قالَ: أَخْبرَني أَزْهَرُ قالَ: أَخْبرَنا ابنُ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ قالَ: ذُكِرَ عِنْدَ عائِشَةَ أَنَّ النَّبيَّ ﷺ أَوْصَى إِلى عَليٍّ فَقالَتْ: مَنْ قالَهُ؟ لَقَدْ رأَيْتُ النَّبيَّ ﷺ وإِنِّي لَمُسْنِدَتُهُ إِلى صَدْرِي فَدَعا بالطَّسْتِ فانْخَنَثَ فَماتَ فَما شَعَرْتُ، فَكَيْفَ أَوْصَى إِلى عَليٍّ؟. [راجع: ٢٧٤١]

**4460.** Narrated Ṭalḥa: I asked 'Abdullāh bin Abū Aufā, "Did the Prophet ﷺ make a will?" He replied, "No." I further asked, "How comes it that the making of a will was enjoined on the people or that they were ordered to make it?" He said, "The Prophet ﷺ made a will concerning Allāh's Book."[1]

٤٤٦٠ - حدَّثنا أَبو نُعَيْمٍ: حدَّثنا مالكُ بنُ مِغْوَلٍ، عَنْ طَلْحَةَ قالَ: سأَلْتُ عَبْدَ اللهِ ابنَ أَبي أَوْفَى رَضِيَ اللهُ عَنْهُما: أَوْصَى النَّبيُّ ﷺ؟ فَقالَ: لا، فَقُلْتُ: كَيْفَ كُتِبَ عَلى النَّاسِ الوَصِيَّةُ أَوْ أُمِرُوا بِها؟ قالَ: أَوْصَى بكتابِ اللهِ. [راجع: ٢٧٤٠]

(1) (H. 4460) He advised the people to understand and act upon the Qur'ān.

٤٤٦١ - حدَّثنا قُتَيْبَةُ: حدَّثنا أبو الأَحْوَصِ، عَنْ أبي إسحاقَ، عَنْ عَمْرِو ابنِ الحارِثِ قالَ: ما تَرَكَ رَسُولُ اللهِ ﷺ ديناراً وَلا دِرْهَماً وَلا عَبْداً وَلا أَمَةً إِلَّا بَغْلَتَهُ البَيْضاءَ التي كانَ يَرْكَبُها وسلاحَهُ، وَأَرْضاً جَعَلَها لِابنِ السَّبِيلِ صَدَقَةً. [راجع: ٢٧٣٩]

**4461.** Narrated 'Amīr bin Al-Ḥārith: Allāh's Messenger ﷺ did not leave a Dīnār or a Dirham or a male or a female slave. He left only his white mule on which he used to ride, and his weapons, and a piece of land which he gave in charity for the needy travellers.

٤٤٦٢ - حدَّثنا سُلَيْمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادٌ، عَنْ ثابتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ جَعَلَ يَتَغَشَّاهُ، فَقالَتْ فاطمَةُ عَلَيْها السَّلام: وَا كَرْبَ أَباه، فَقالَ: «لَيْسَ عَلى أَبِيكِ كَرْبٌ بَعْدَ هَذا اليَوْمِ». فَلَمَّا ماتَ قالَتْ: يا أَبَتاه أَجابَ رَبًّا دَعاه، يا أَبَتاه مَنْ جَنَّةُ الفِرْدَوْسِ مأوَاهُ، يا أَبَتاهُ إلى جِبريلَ نَنْعاهُ. فَلَمَّا دُفِنَ قالَتْ فاطمَةُ عَلَيْها السَّلامُ: يا أَنَسُ، أَطابَتْ نُفُوسُكُم أَنْ تَحْثُوا عَلى رَسُولِ اللهِ ﷺ التُّرابَ؟.

**4462.** Narrated Anas رَضِيَ اللهُ عَنْهُ: When the ailment of the Prophet ﷺ got aggravated, he became unconscious whereupon Fāṭima عليها السلام said, "Oh, how distressed my father is!" He said, "Your father will have no more distress after today." When he expired, she said, "O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise (i.e., *Al-Firdaus*)! O Father! We convey this news (of your death) to Gabriel." When he was buried, Fāṭima عليها السلام said, "O Anas! Do you feel pleased to throw earth over Allāh's Messenger ﷺ?"

## (٨٥) بابُ آخِرِ ما تَكَلَّمَ بِهِ النَّبِيُّ ﷺ

## (85) CHAPTER. The last statement, the Prophet ﷺ spoke.

٤٤٦٣ - حدَّثنا بِشْرُ بنُ مُحَمَّدٍ: حدَّثنا عَبْدُ اللهِ: قالَ يُونُسُ: قالَ الزُّهْرِيُّ: أَخْبَرَني سَعِيدُ بنُ المُسَيَّبِ في رِجالٍ مِنْ أَهْلِ العِلْمِ أَنَّ عائِشَةَ قالَتْ: كانَ النَّبِيُّ ﷺ يَقُولُ وَهُوَ صحِيحٌ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ حَتَّى يَرى

**4463.** Narrated 'Āishah رَضِيَ اللهُ عَنها: When the Prophet ﷺ was healthy, he used to say, "No soul of a Prophet is captured till he is shown his place in Paradise and then he is given the option."(1) When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the ceiling of the house and said,

(1) (H. 4463) The option to survive or go to Heaven.

مَقْعَدَهُ مِنَ الجَنَّةِ ثُمَّ يُخَيَّرُ»، فَلَمَّا نَزَلَ بِهِ ورأسُهُ على فَخِذِي غُشِيَ عَلَيْهِ ثُمَّ أَفاقَ، فأَشْخَصَ بَصَرَهُ إلى سَقْفِ البَيْتِ ثُمَّ قالَ: «اللَّهُمَّ الرَّفِيقَ الأَعْلَى». فَقُلْتُ: إذاً لا يَخْتارُنا، وَعَرَفْتُ أَنَّهُ الحَدِيثُ الَّذي كانَ يُحَدِّثُنا بِهِ وَهُوَ صَحِيحٌ. قالَتْ: فَكَانَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِها: «اللَّهُمَّ الرَّفيقَ الأَعْلى». [راجع: ٤٤٣٥]

"O Allāh! (with) the highest companions."[1] I said (to myself), "So, he is not going to choose us." Then I realized that what he had said was the application of the narration which he used to mention to us when he was healthy. The last word he spoke was, "O Allāh! (with) the highest companions."

## (٨٦) بابُ وَفاةِ النَّبِيِّ ﷺ

## (86) CHAPTER. The death of the Prophet ﷺ.

٤٤٦٤، ٤٤٦٥ - حدَّثَنا أَبو نُعَيْمٍ: حدَّثَنا شَيْبانُ، عَنْ يَحْيَى، عَنْ أَبي سَلَمَةَ، عَنْ عائشَةَ وَابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ: أَنَّ النَّبِيَّ ﷺ لَبِثَ بِمَكَّةَ عَشْرَ سِنِيْنَ يُنْزَلُ عَلَيْهِ القُرآنُ وَبالمَدِينَةِ عَشْراً. [انظر: ٤٩٧٨]

**4464, 4465.** Narrated 'Āishah and Ibn 'Abbās رَضِيَ اللهُ عَنْهُم: The Prophet ﷺ stayed for ten years in Makkah with the Qur'ān being revealed to him and he stayed in Al-Madīna for ten years.

٤٤٦٦ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: عَنْ عُقَيلٍ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها: أَنَّ رَسُولَ اللهِ ﷺ تُوُفِّيَ وَهُوَ ابنُ ثَلاثٍ وَسِتِّيْنَ. قالَ ابنُ شِهابٍ: وأَخْبَرَنِي سَعِيدُ بنُ المُسَيَّبِ مِثْلَهُ. [راجع: ٣٥٣٦]

**4466.** Narrated 'Āishah رَضِيَ اللهُ عَنها: Allāh's Messenger ﷺ died when he was sixty-three years of age.

## (٨٧) بابٌ:

## (87) CHAPTER.

٤٤٦٧ - حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنِ الأَعمَشِ، عَنْ إِبْراهِيمَ،

**4467.** Narrated 'Āishah رَضِيَ اللهُ عَنها: The Prophet ﷺ died while his armour was

(1) (H. 4463) See the Noble Qur'ān (V.4 :69).

mortgaged to a Jew for thirty i.e., 30 *Ṣā'* of barley.

عَنِ الأَسْوَدِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَت: تُوُفِّيَ النَّبِيُّ ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بثلاثينَ، يَعْني: صَاعاً مِنْ شَعِيرٍ. [راجع: ٢٠٦٨]

**(88) CHAPTER. The despatch of Usāma bin Zaid رَضِيَ اللهُ عَنْهُما by the Prophet ﷺ during his fatal illness.**

**(٨٨) بابُ بَعْثِ النَّبِيِّ ﷺ أُسامَةَ بنَ زَيْدٍ رَضِيَ اللهُ عَنْهما في مَرَضِهِ الَّذي تُوُفِّيَ فِيهِ**

**4468.** Narrated Sālim's father: The Prophet ﷺ appointed Usāma as the commander of the troops (to be sent to Syria). The Muslims spoke about Usāma (unfavourably). The Prophet ﷺ said, "I have been informed that you spoke about Usāma. (Let it be known that) he is the most beloved of all people to me."

**٤٤٦٨ - حدَّثَنا** أبو عاصِم الضَّحَّاكُ ابنُ مَخْلَدٍ، عَنِ الفُضَيْلِ بنِ سُلَيْمانَ: حدَّثَنا مُوسَى بنُ عُقْبَةَ، عَنْ سالِم، عَنْ أبيهِ: اسْتَعْمَلَ النَّبِيُّ ﷺ أُسامَةَ فَقالُوا فِيهِ، فَقالَ النَّبِيُّ ﷺ: «قَدْ بَلَغَني أَنَّكُمْ قُلْتُمْ في أُسامَةَ، وإنَّهُ أَحَبُّ النَّاسِ إلَيَّ». [راجع: ٣٧٣٠]

**4469.** Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: Allāh's Messenger ﷺ sent troops and appointed Usāma bin Zaid رَضِيَ اللهُ عَنْهُما as their commander. The people criticised his leadership. Allāh's Messenger ﷺ got up and said, "If you (people) are criticising his (i.e., Usāma's) leadership, you used to criticise the leadership of his father before. By Allāh, he (i.e., Zaid) deserved the leadership indeed, and he used to be one of the most beloved persons to me, and now this (i.e., his son, Usāma) is one of the most beloved persons to me after him."

**٤٤٦٩ - حدَّثَنا** إسماعِيلُ: حدَّثَنا مالكٌ، عَنْ عَبْدِ اللهِ بنِ دينارٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ بَعْثاً وأَمَّرَ عَلَيْهِمْ أُسامَةَ بنَ زَيْدٍ فطَعَنَ النَّاسُ في إمارَتِهِ، فَقامَ رَسُولُ اللهِ ﷺ فَقالَ: «إنْ تَطْعُنُوا في إمارَتِهِ فَقَدْ كُنْتُمْ تَطْعُنُونَ في إمارَةِ أبيهِ مِنْ قَبْلُ، وَايْمُ اللهِ إنْ كانَ لَخَلِيقاً لِلإمارَةِ وَإنْ كانَ لَمِنْ أَحَبِّ النَّاسِ إلَيَّ، وَإنَّ هٰذَا لَمِنْ أَحَبِّ النَّاسِ إلَيَّ بَعْدَهُ». [راجع: ٣٧٣٠]

**(89) CHAPTER.**

**(٨٩) بابٌ:**

**4470.** Narrated Ibn Abū Ḥabīb: Abū Al-Khair said, "Aṣ-Sunābiḥī asked (me), 'When did you emigrate?' I (i.e., Abū Al-Khair)

**٤٤٧٠ - حدَّثَنا** أَصْبَغُ قالَ: أَخْبرَني ابنُ وَهْبٍ قالَ: أَخْبرَني

عَمْرٌو، عَنِ ابنِ أبي حَبِيبٍ، عَنْ أَبي الخَيرِ، عَنِ الصُّنابِحِي أَنَّهُ قالَ لَهُ: مَتى هاجَرْتَ؟ قالَ: خَرَجْنا مِنَ اليَمَنِ مُهاجِرِينَ فَقَدِمْنا الجُحْفَةَ فأَقْبَلَ رَاكِبٌ فَقُلْتُ لَهُ: الخَبرَ؟ فَقالَ: دَفَنَّا النَّبِيَّ ﷺ مُنْذُ خَمْسٍ. قُلْتُ: هَلْ سَمِعْتَ في لَيْلَةِ القَدْرِ شَيْئاً؟ قالَ: نَعَمْ، أَخْبَرَنِي بِلالٌ مُؤَذِّنُ النَّبِيِّ ﷺ أَنَّهُ في السَّبْعِ في العَشْرِ الأَوَاخِرِ.

said, 'We went out from Yemen as emigrants and arrived at Al-Juḥfa, and there came a rider whom I asked about the news. The rider said: "We buried the Prophet ﷺ five days ago." I asked (Aṣ-Ṣanābiḥī), 'Did you hear anything about the night of *Qadr*?' He replied, 'Bilāl, the *Mu'adhdhin* of the Prophet ﷺ informed me that it is on one of the seven nights of the last ten days (of Ramaḍān)'."

## (٩٠) بابٌ كَمْ غَزا النَّبِيُّ ﷺ؟

## (90) CHAPTER. How many *Ghazawāt* the Prophet ﷺ fought.

٤٤٧١ - حدَّثَنا عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا إسْرائِيلُ، عَنْ أَبي إسحاقَ قالَ: سأَلْتُ زَيْدَ بنَ أَرْقَمَ رَضِيَ اللهُ عَنْهُ: كَمْ غَزَوْتَ مَعَ رَسُولِ اللهِ ﷺ؟ قالَ: سَبْعَ عَشْرَةَ، قُلْتُ: كَمْ غَزَا النَّبِيُّ ﷺ؟ قالَ: تِسعَ عَشْرَةَ.

[راجع: ٣٩٤٩]

**4471.** Narrated Abū Isḥāq: I asked Zaid bin Al-Arqam رَضِيَ اللهُ عَنْهُ: "In how many *Ghazawāt* did you take part in the company of Allāh's Messenger ﷺ?" He replied, "Seventeen." I further asked, "How many *Ghazawāt* did the Prophet ﷺ fight?" He replied, "Nineteen."

٤٤٧٢ - حدَّثَنا عَبْدُ اللهِ بنُ رَجاءٍ: حدَّثَنا إسْرَائِيلُ، عَنْ أَبي إسحاقَ: حدَّثَنا البَرَاءُ رَضِيَ اللهُ عَنْهُ قالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ خَمسَ عَشْرَةَ.

**4472.** Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: I fought fifteen *Ghazawāt* in the company of the Prophet ﷺ.

٤٤٧٣ - حدَّثَني أَحْمَدُ بنُ الحَسَنِ: حدَّثَنا أَحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلِ بنِ هلالٍ: حدَّثَنا مُعْتَمِرُ بنُ سُلَيمانَ، عَنْ كَهْمَسٍ، عَنِ ابنِ بُرَيْدَةَ، عَنْ أَبيهِ قالَ: غزا مَعَ رَسُولِ اللهِ ﷺ سِتَّ عَشْرَةَ غَزْوَةً.

**4473.** Narrated Buraida that he fought sixteen *Ghazawāt* in the company of Allāh's Messenger ﷺ.